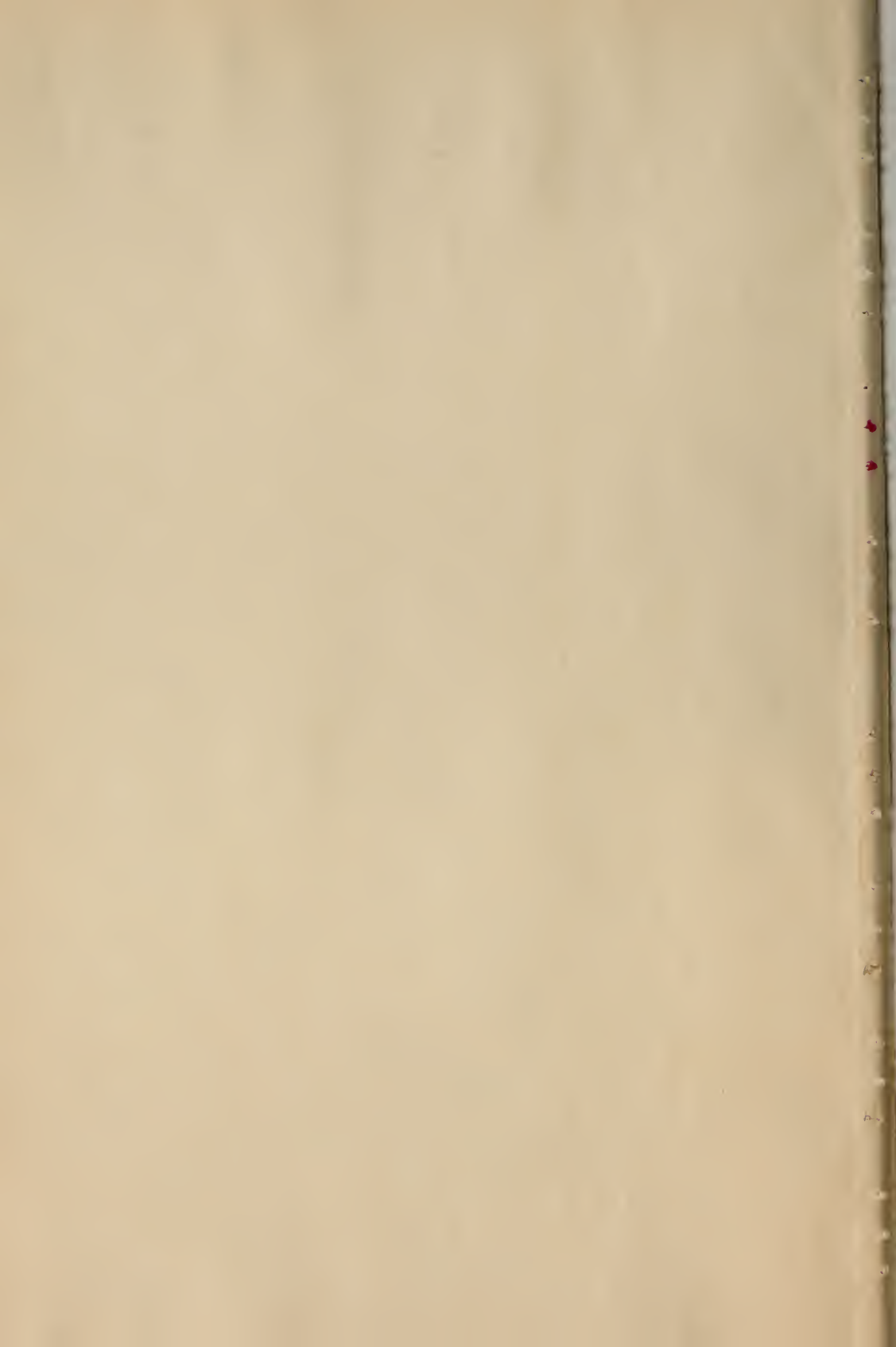


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The Outlook of Missions

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JAN 21 1926

VOLUME XVIII

JANUARY, 1926

NUMBER 1



MRS. STAUDT
STUDYING
ARABIC
ON
MOUNT LEBANON
LAST
SUMMER

THERE are certain days in the Church Calendar that should be in RED INK, in order to arrest the attention of our Church Members. Such a Day is the *Foreign Mission Service* on February 14, 1926. In view of the loud calls that come to the Church from across the seas, let us all do what we can to help, and regard it as a service unto the Lord.

A
TYPICAL SCENE
OF THE
LEBANON
MOUNTAINS,
SYRIA



A Conference of Interest to Our Church

During the past year a number of meetings were held by representatives of the Boards of Foreign Missions of the Presbyterian and Reformed Churches, with a view of holding a Conference for help and inspiration in the conduct of the work in non-Christian lands. The time and place have been definitely fixed, and I take this opportunity of making this fact known to all our pastors and members. The time fixed for the Conference is February 9-11, 1926, and the place of meeting at the Benjamin Franklin Hotel in Philadelphia. A program of unusual interest for the discussion of present-day problems by able speakers is in process of preparation. Our Church is entitled to 150 delegates, one-third ministers, one-third laymen, and one-third women. There will be a registration fee of \$2.00. A dinner will be served on Tuesday evening, February 9, at \$2.50 per plate. Hotel accommodations can be secured at the Benjamin Franklin Hotel, at regular rates. Registration cards will be sent on application to the Board of Foreign Missions of the Reformed Church, Room 310 Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania.

ALLEN R. BARTHOLOMEW, *Secretary.*

Forty Years in Japan



REV. JAIRUS P. MOORE, D.D.

WITH this as a title for his new book, our veteran missionary, the Rev. Jairus P. Moore, D.D., has told the story of his long career as a missionary of the Reformed Church in the United States in that progressive country—*Japan*.

It is a marvel that the memory of one man could be able to recall all that this volume contains. There are 25 chapters with 37 fine illustrations. The book is gotten up in a most attractive style, and reflects in its make-up the rich contents.

Here the reader will really find the history of our Japan Mission, with all its lights and shadows.

Dr. Moore was one of our earliest missionaries—a pioneer in the true sense of the word. He laid foundations of which he tells in a modest but very interesting manner.

An Excellent Book Gift

This volume should find its way into many homes in our Church. It preserves the record of a work in which we can feel a just pride, and its perusal will certainly encourage and inspire pastors and members to continue in the good work.

The price is fixed at One Dollar postpaid, and this will only pay for the actual cost.

Send all orders to the Board of Foreign Missions of the Reformed Church, Room 310, Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania.

JAN 31 1926
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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Because Thou hast been my help, therefore in the shadow of Thy wings will
I rejoice. —Psalm 63 : 7

We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.
—JOHN ELLERTON.

Immense responsibility rests upon the units
of the whole Church of Christ. Holding, as
the custodians and stewards, the saving power
and redeeming life of the Gospel in its hands,
what awful consequences rest upon it should
the certainties, light and realities of the Word
be kept back from those who sit in darkness
and grope in the shadow of death.
—WILLIAM RENFRY HUNT.

God guides across the trackless sea
The children of His love;
The wild winds gather round the ships,
The clouds are dark above,
But He keeps watch through all the night,
And they are safe as in the light.
—MARIANNE FARNINGHAM.

"We have been assured by those who have
passed this way, and most of all by One Whose
word cannot fail, that there are treasures of
love and character which cannot be lost. For
these treasures of the spirit we can well afford
to exchange all else that we may possess them."

"God, Who sees life whole, sees how essential
are those tasks which men count humble, and
in His eyes all service ranks the same."

Far too well thy Saviour loves thee
To allow thy life to be
One long, calm unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to His loving breast;
He would have that world seem brighter
Where alone is perfect rest.
—C. FENN.

Of course we must not dissociate the blessing
which lies in the truth as it is in Jesus,
from the possession of Jesus himself. If we
find Christ we find Him Who is the truth and
the life. That is to say, reality lies in person-
ality, and our union in will and love and loyalty
to Christ makes truth a power and comfort
to us.
—JOHN GARDNER.

For home and those who love us there,
For friends and kindred everywhere,
For life, and for the life to be
Eternal fellowship with Thee—
We thank Thee, Lord!

"The world has never yet seen the prosperity
that would come to a people that really lived
the life of God."

"Our lives are weakened by care and inner
disquiet. We lose in efficiency and miss our
aim by a certain nervousness of spirit that
reflects the rush and confusion of the world's
life around us."

If as you pass along life's way
A Christlike word you speak today,
If to discouraged souls you reach
The hand that pain and need beseech,
The day will be a worthwhile one,
And red skies crown thy west'ring sun!
—J. O. STAPLES.

The ascent of high mountain tops, the stroll
through deep forests; the stars above one at
night in the camp; the shining lakes and
streams when one bathes and fishes; the
eternal sea—all this is not without normal
and mental invigoration as well as physical—
to one whose soul lies open to the voice of the
spirit.
FREDERICK LYNCH.

The Prayer

WE thank Thee, Dear Father, for our daily work. But we want always to do our work with
the sense of Thy companionship. We should like to work with Thee at the good and great
tasks of the kingdom of heaven. Make us co-laborers with God, and our lives shall be
complete. Amen.

The Outlook

VOLUME XVIII
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE SECRET OF TRUE GREATNESS

"Thy gentleness hath made me great"

THESE words are among the last sayings of the sweet singer in Israel. It is the deep utterance of a heart that pours out its soul in a hymn of praise, such a hymn as the royal singer alone could compose and sing to the strains of his harp. The psalmist was great as a leader of his people, as a writer of poetry, as a singer in Israel, but the greatness of which he sings refers to his moral and spiritual being. He humbly recognizes the fact that the grace of God had ennobled his nature and made him an heir of eternal glory and honor. And this is the only greatness that excites admiration, makes its possessor happy and abides forever. The history of David repeats itself. His experience is, to a great extent, the lot of every child of God. It finds an echo in your life and mine. What a consolation to know that the trials and sorrows of the present time are only the echoes of the struggles of the saints of all ages. When we think of the fierce warfares of David, and then listen to the music of his harp, so sweet and inspiring, no wonder that for the time being we seem to hear the melody of heaven, and to forget all our soul troubles.

1. *What is the greatness of which the psalmist sings?* No two persons have the same idea of greatness. All admit that it denotes pre-eminence, but each will have his own preference as to the sphere in which it is to manifest itself. Some think that true greatness is won on the battlefield, others associate it with the triumphs of eloquence, and still others

with the creations of the poet. Some restrict it to learning, others to mechanics, and still others to riches. In a certain sense, David was great in all these things. But the greatness that God produces and of which the psalmist sings is distinct from them all. It is pre-eminence in that for which the Lord made man a living soul. Man is truly great in proportion as he is like God. And God is great in holiness. "Be ye holy for I am holy." "The Lord is in His holy temple." "Worship the Lord in the beauty of holiness." The greatness of man depends on his being holy, partaking of the nature of the holiness of the Lord God of Sabaoth. Greatness is not a social, political or intellectual quality. It is not an achievement of the hand or of the head but of the heart. Here, then, all men are equal. Every soul may become great in the sight of the Lord. The holy character of Jesus did not depreciate because He lived among the humble people, nor that He stood at the carpenter's bench. The toil of the hand did not soil the purity of His soul. And why not? Because greatness of character is richer than the wealth of the earth, wiser than the wisdom of man, stronger than he that taketh a city, and more persuasive than the most eloquent tongue. If you want to be truly great, you must be holy. Holiness is not a quality that owes its lustre to any outward circumstance, but to the inward condition of the heart. He will be the greatest in the kingdom of grace who is most like Christ.

The story is told of a poor Spanish

sailor who was brought into a Liverpool hospital to die; and after he gave up the spirit there was found upon his breast, tattooed after the manner of his class, a representation of Christ on the cross. You may call that superstition, and perhaps you are right; but there was beauty in it, too, for if we have *in* our hearts what that poor seaman had painfully, and with the needle point, punctured *over* his, we shall be great indeed. Is not this in truth the open secret of Paul's greatness, for he describes himself, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in our body." The life of Jesus in our lives, that is real greatness, and to get that we must bear about in the body, "the dying of the Lord."

2. *The greatness of which the psalmist sang is always the work of time.* Character is a growth, and a very slow growth. There is no growth so slow, so imperceptible, and so deceptive as the growth in grace. The Christian life is not an annual plant, but a perennial tree. It is the work of a lifetime to become a ripe saint. Here is the patience of the saints. Steady growth is like the unfolding of the tall oak from the tiny acorn. One reason why we lose heart so easily in the Christian service is because we do not see the apparent results of our labors. We forget that things of greatest worth are longest in coming to their growth. Things of little value require little time to mature. You can weed a garden, or build a house, in much shorter time than you can educate a mind or restore a soul to its full salvation. Man is the noblest of all the creatures of God. He requires a longer time to attain unto the perfection of his being. The higher you ascend in the scale of being, the more time, skill and patience are necessary for its proper development. Spiritual graces grow the slowest, because they endure the longest. Hence, we are not to be discouraged in working out the salvation of our souls. We are to wait on the Lord. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

3. *How can it be said that God's gentleness makes men great?* It may seem

strange to you that gentleness should be the means of making men great, but if you will think for a moment you will appreciate this strange but true declaration. Many men believe only in force and fear as restorative factors of life, but if we look around us, we see, on every side, the triumphs of gentleness. It is so in nature. In the Spring of the year the whole earth awakes from her long slumbers with no noise or disturbance. So silent is the amazing power in nature that the grass sprouts, the trees blossom, the flowers bloom and all things teem with a new life, without creating a ripple of commotion. Thus it is in the social world. The most potent factors in society perform their duty in a gentle way. The work of the pastor, the physician, the teacher, the nurse, the Sunday School worker, all are done with the spirit of gentleness, and yet with the most gracious results. We know that the human heart yields sooner to kindness than to sternness. If you want to restore a man from the path of sin to the path of holiness, the surest way to do it is to treat him gently and to talk to him kindly. There is more power in the drawing of love than in the dragging by force. The Lord seeks to save men and He adopts the best plan to accomplish it. Every child of grace is a witness to the gentleness of God. How many, many Christians date the stirrings of the Holy Spirit in their hearts to such sweet invitations of Jesus as "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "Him that cometh to me I will in no wise cast out," and as they revert to it they can say with truth, "Thy gentleness hath made me great."

Gentleness, patience, kindness, these are the elements in human life that make men truly great. Nowhere is their exercise more needful than in the life of a Christian congregation. How much a pastor has need of these graces in his efforts to build up believers unto the perfect manhood in Christ Jesus. This is not the result of a single sermon, or the answer to a single prayer, but the final outcome of the constant efforts of a lifetime. In the work of saving souls we must be patient, kind and gentle. There

is none that is perfect, no, not one. Great is the responsibility of a pastor. He labors not for self but for souls. He watches not over his own interests, but over souls, as one who must give an account unto God. Ye have need of patience with your pastor. He is not infallible. He will make mistakes. Love him for his work's sake.

The Lord help us to start a new year with the hope of a new sun by day and a new star by night, to guide our feet

in the path that leads to eternal life. Then we can turn our backs to the past and, with our faces toward the tomorrow, we can sing with the poet:

“What shall the future progress be
Of life with me?
God knows: I roll on Him my care;
Night is not night if He is there.
When daylight is no longer mine
And stars forbidden are to shine,
I'll turn my eyes
To where eternal days shall rise.”

A THRILLING TRIP ACROSS THE DESERT

MY trip from Palestine to Baghdad across the desert was the most interesting thing I have ever done and I just wish I could talk to you about it instead of writing. The Nairn Convoy people have been very good to me. They put me in the first car of the fast mail convoy with their best driver, who is senior convoy leader. In the back seat were some very nice Americans with their two little boys. The man is with the American financial commission in Persia and they have just been home for the summer. The boys were two and four years old and very cunning and lively. In the other cars (there were only two in our convoy) was an Irish driver and four French people, one a woman with a little boy.

We left Jerusalem Thursday afternoon, Nov. 19th, and reached Baghdad Sunday afternoon. At this time of year there are rains on the desert, which makes it very boggy in spots and on this southern route there are several hundred miles which no one except these Nairn drivers would ever think of taking a car over.

The first afternoon we went *down* from Jerusalem to the Dead Sea, past the Good Samaritan Inn, through Jericho, crossed the Jordan on the Allenby bridge and then *up* again to Ammen, which is the British headquarters in Transjordan. We went up through the mountains to Ammen after dark and had a lot of engine trouble, so that it was nearly eleven when we reached there and put up for the night in the Nairn camp. They gave us dinner in a tent, and I had a big tent with four cots in it all to myself. All that was primitive enough, but the rest of the journey was truly “back to nature,” and when we finally reached here I felt almost as if we had all been *shipwrecked* for the week-end together! I didn't wash my face or comb my hair for two days. I wore my heavy coat and my suit. It was quite cold at nights and warm enough to take off my coat during the day.

Friday morning we were called at five and were off “into the blue,” as they call the desert. It is lovely in the early



CONVOY CROSSING THE DESERT TO BAGHDAD



ARMORED CARS ON BAGHDAD ROUTE

morning—sort of rolling and misty and the rain has made a little fine grass spring up. Many places for miles were covered with boulders which made driving very hard; other places were quite hilly, other parts swampy and sometimes for miles we could go seventy miles an hour, as if on a smooth floor.

Late Friday afternoon we ran into a heavy rain and hail storm. It *poured*, though the sun was shining on the horizon and there was a lovely rainbow. We only got about a mile after that when the track was covered with water and it grew dark and they knew that if we tried to go on we would be stuck in the mud. So we parked for the night. The drivers got out and made a fire and we had soup and tea. The moon and stars came out. The air was *glorious*. By eight o'clock we were settled for the night and, believe me, it was a long night. We couldn't get out of the car, because it was so wet outside. The children in the back seat developed croupy coughs. Half of a front seat, even in a Cadillac, isn't a very choice bed. I had my little pillow. I was glad to see the sun come up.

Saturday was great fun. We were stuck in the mud several times, to begin with. These drivers are wonderful. They have the patience of saints, the skill at driving that really can't be compared with anyone. They are cooks, porters, hosts and entertainers, mechanics—everything that is required on such a trip. The man I rode with was a very nice Scotchman. He was very kind to me and very interesting to talk to.

He had a shot gun with him and we had

some exciting shooting (not Bedouins!) First we got a wild turkey, and in the afternoon we saw about fifty gazelles. It was in a beautifully flat place, so we chased them. They can go about fifty miles an hour, but we got them before they knew what was happening and out of four shots Mr. Reid, the driver, killed three gazelles, with both them and the car going at top speed.

That evening we crossed the border between Transjordan and the Iraq and some British armored cars that were scouting along the Syrian border to keep the bandits out came to meet us and escorted us into their camp. There we feasted in the commander's tent on the liver of one of the gazelles we brought them, and the "Tommys" sang outside in the moonlight.

That night (Saturday) we ran all night. We stopped at a British Air Force Camp for breakfast Sunday morning, crossed the Euphrates and finally reached the Tigris and Baghdad. They did not know when to expect us, since the convoy was a day late, but the manager of the company here brought me right to the Staudts.

Well, that was the desert trip and, though I had dreaded it and thought it was mighty uncomfortable at times, I am quite looking forward to making it again.

PERSIS SCHRAMM LENTZ.

A GLAD ANNOUNCEMENT

The Young People's Societies have been given, as their special Home Mission Opportunity, the privilege of making contributions to the splendid work being carried on by First Reformed Church, Los Angeles. Here is a chance to help in a real piece of pioneer work. We know that our young people, throughout the denomination, will respond generously.

CHARLES E. SCHAEFFER, D.D.

(For the Board of Home Missions).

CATHERINE ATKINSON MILLER.

(For the Young People's Dept.).

Home Missions

CHARLES E. SCHAEFFER, EDITOR

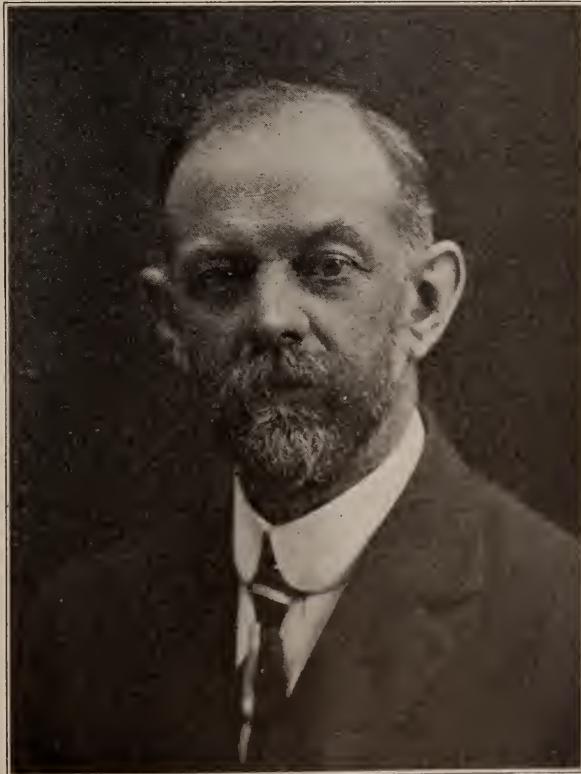
THE REV. DAVID A. SOUDERS D.D.

ON the morning of December 11th, Dr. David A. Souders, Superintendent of our Immigrant Department, passed away very unexpectedly. He had been in failing health the past few years but was able to be about up to the time of his death. On Wednesday and Thursday he was at his desk preparing a history of the Pittsburgh Synod, when on Friday he died. He was in his seventieth year.

For 23 years Dr. Souders was Superintendent of Missions, first from 1903 to 1909 in the Pittsburgh and Ohio Synods, and since 1909 as Superintendent of Immigrant work. He graduated from

Franklin and Marshall College in 1883 and from the Theological Seminary at Lancaster in 1886. He was ordained to the Christian ministry in 1886 and served two pastorates—one at Union Bridge, Maryland, and the other at Irwin, Penna. In 1904 he married Miss Jane Remsburg, of Irwin, who, with two sons, Paul and Carl, survive him.

His principal work during the last twenty years was among the Hungarians in America. Fifty-four Hungarian Churches in America were placed under his direct supervision. He frequently visited pastors and people and knew more about their life and customs than



any other man in the Reformed Church. He was an indefatigable worker. He traveled extensively. He visited Synods and Classes and other church bodies. He wrote many articles for the Church papers, the *OUTLOOK OF MISSIONS*, and in 1923 he published a book on "The Magyars in America," which has received extensive recognition not only in our Church but also in other denominations. The Board of Home Missions will miss his genial presence and his consecrated leadership.

The funeral services were held from the Reformed Church at Irwin, Penna., on Monday afternoon, December 14th. The service was in charge of Dr. F. C. Seitz, pastor of the Second Reformed

Church of Greensburg, Pa., and a member of the Board of Home Missions and its Recording Secretary. The sermon was preached by Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, and was followed by an address by Dr. J. Harvey Mickley, of Johnstown, Pa., a life-long friend of Dr. Souders. The members of the Board present were: President, Dr. Charles E. Miller; Recording Secretary Dr. F. C. Seitz, Treasurer J. S. Wise, Superintendent James M. Mullan, Elder D. J. Snyder, and General Secretary Dr. Charles E. Schaeffer. There were also many other Reformed ministers in attendance, including a large number of Hungarian ministers. His body was laid to rest in the beautiful God's Acre in Irwin, Penna.

ABSTRACT OF THE SERMON DELIVERED AT THE FUNERAL OF
DR. D. A. SOUDERS BY THE REV. CHARLES E. SCHAEFFER, D.D.

THE words of my text on this sad and solemn occasion are recorded in I Corinthians, fifteenth chapter, fifty-eighth verse—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Again we are summoned to lay to Mother Earth the mortal remains of a brother beloved, who labored with us in the Lord and whose friendship and fraternal spirit we cherished among the richest and rarest treasures on earth. The ranks of our ministry have of late been so frequently invaded by death and so many choice and intimate spirits have been removed from our midst, that one begins to feel like "one who treads some banquet hall deserted." The friends and partners of our youth are gradually slipping away from our side and are lessening in number. Those that were with us in former days and bore the burden and heat of the day with us have come to the eventide of their lives when their labors have ceased and their reward has been bestowed.

"They talk about the solid earth,

But all has changed before mine eyes:
There's nothing left I used to know,

Except God's everchanging skies.

I've kept old ways and loved old friends,
Yet, one by one, they've slipped away:
Stand where we will, cling as we like,
There's none but God can be our stay.

It is only by our hold on Him
We keep our hold on those who pass
Out of our sight, across the seas,
Or underneath the Church-yard grass."

Of all those whom we "have loved long since and lost awhile," there was probably none whose going will be more keenly missed by me personally than the one who now sleeps before us. For many years he was closely associated with me as a true yoke-fellow in the work of Home Missions. We all loved him for his worth and his work. He was one of those choice spirits who had a large capacity for friendship. He was of a warm, genial, companionable disposition. His heart went out in loving friendship to many people and he grappled his friends to his soul with hoops of steel. There were certain friendships which were formed way back during his college days and which have continued with increasing devotion during these years. He was, moreover, a man of large capacity for work. He came from sturdy, pious, Pennsylvania-German stock. The ruggedness of the hills amid which he

was born and reared entered into his soul. The broad outlook which the scenes of his childhood days afforded him was reflected in his vision of the vastness of the plan and purpose of God in the world. Brought up amid the simplicity of rural life, the sincerity and genuineness of the country-side were mirrored in his very soul. We have come, therefore, to bury no ordinary man, but one who had consecrated himself to the highest and noblest and best that this world can afford.

It seems to me that the words of my text fit in a remarkable degree the life and labors of this consecrated minister. Of him we can truly say that he "always abounded in the work of the Lord." The work of the Lord!—what a suggestive phrase that is! How much is involved in it! It is not simply work *for* the Lord, but it is the work *of* the Lord. It is the very work which Jesus Himself began to do and to teach and which his followers are supposed to carry forward. It embodies the whole program of Christ, both for Himself and His followers. It pertains to the task of building the Kingdom of God into the life of the world. The work of the Lord may perhaps be better understood if we contrast it in a few particulars with the world's work. The work of the world is apparently the amassing of wealth and the promotion of power. Its actuating spirit seems to be that of materialism. Its ideals are tangible and changeable. It is characterized by keen rivalry and competition, by a scramble for profit, place and power. The work of the Lord is the opposite of this. It is the sway of high ideals, of lofty purposes. It tests life not by material standards but by spiritual values. It is the effort to bring righteousness and peace and joy into the lives of men. It is the attempt to make Christ regnant in every life and all of life. That was the program of Jesus Himself and in a three-fold way did He endeavor to carry it forward—by preaching, teaching, and healing. Now, every follower of Christ is expected to consecrate himself to the same three-fold task in doing the work of the Lord in the world.

Dr. Souders abounded in this work. He

had no other ambition. He knew no other purpose in life. To it he gave himself with an abandon of time and talent and actually wore out his very life in this enterprise. As a preacher he was a flaming herald for Christ. His preaching had no uncertain sound. He knew Him in Whom he believed and he himself was persuaded, and therefore could persuade others. In his pastorates at Union Bridge, Maryland, and here at Irwin, he preached the unsearchable riches of Christ's Gospel in such a way that men and women were moved in their hearts to give themselves to the service of Christ. He preached Christ and Him crucified. He would never resort to tricks of theme or of form but believed rather that the truth itself, when clearly and conscientiously presented, would bring conviction. He likewise abounded in the teaching work of the Lord. The early years of his life found him teaching the youth in the public schools of our land. At College he taught in the Academy. He was profoundly interested in teaching the coming generation in the principles of our religion. His interest was keen in the Daily Vacation Bible Schools in our Hungarian congregations and he did everything in his power to promote a high type of religious education. He also abounded in the work of the Lord as a healer and helper. He was the friend of many and he sought to alleviate not only physical sufferings but also the troubles in men's minds and hearts.

In 1903 he was appointed Superintendent of Missions in the Pittsburgh and Ohio Synods. It was his interest in the general work of the Church and certain groups of nationalities in our midst which led the Board to appoint him to this responsible position. This obliged him to take to the road and to deny himself the comforts and conveniences of home life. He became a worker for the Lord at large. How well he attended to these duties his long and useful career as a Missionary Superintendent will tell. In 1909 Dr. Souders became the Superintendent of Immigrant Work under the auspices of the Board of Home Missions. This became a separate department in 1914. It was in this specific field in

which he did his greatest and most abiding work. He knew the Hungarian situation in America as few men did and his name was a household word in the home of every Reformed Hungarian pastor. He was a welcome visitor among them and he counseled with them, he planned and prayed and labored with them constantly and these people loved him and he bore them upon his own heart. He would travel across the continent if he could be of service to some Hungarian brother. He sought to help them in their schools, in the training of the second generation, in the publication of their church paper and in all the problems which confronted them in their church as well as their personal life. On Sunday in the Hungarian Church in Detroit, the Chief Elder announced that the church bell should be tolled in memory of Dr. Souders, and in every Hungarian congregation there was a feeling of profound sorrow when the news reached them that their friend and leader had fallen asleep.

My text goes on to say, "*Always* abounding in the work of the Lord." That is one of the great words in Christianity. Paul was fond of using it. "We are *always* confident," says he. We are *always* doing the thing which pleases Him, "*always* rejoicing," "*always* praying," "*always* abounding." Christ is with us *always*. This expresses continuity, sustained effort, steadfastness and endurance unto the end. We are further told our "labor is not in vain in the Lord." There are discouraging moments in the life of every minister. Sometimes we wonder—is it worth while; what does it all amount to? We see our brethren struggle and toil. They wear themselves out in their life's calling, and then they lie down and die, and we ask—is it worth while? Sometimes these reasons for discouragement lie in our environment. At times they are found within ourselves or they may lie in the difficulty of the task and the slow progress which we are making. So much remains to be done and we are able to do so little! But we are assured that our "labor is not in vain." Notice that the word LORD occurs twice in my text and the whole

idea of our life revolves around the LORD. It is the Lord's work. "The word that is spoken shall not return void but it shall accomplish that whereunto it has been sent." We lose heart and hope when we forget that this is the Lord's work. We are merely sowers of the seed and we must bide the time of harvest. No work done for Christ and in His name is ever lost. The worker may die but the work will live and go on and there are even precious temporary results. Souls are converted, new hopes are kindled, hearts are comforted, spiritual life is strengthened and Heaven is brought a little nearer to those who struggle along life's feeble way.

But the principal reason why our work is not in vain is that Christ is risen. He lives and therefore we labor not in vain. That word *therefore* marks a watershed wherever it occurs. Back of that word *therefore* lies the whole 15th Chapter of I Corinthians. "If Christ be not risen then is our preaching vain and your faith also is vain, but now is Christ risen from the dead," and therefore we can remain "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." This is our hope not only for the life to come, but it is also our sustaining and supporting strength while we are seeking to do His will and work here and now. Into our wavering hearts Christ constantly pours the new wine of His resurrection life and we abound in His work, conscious that our labor is not in vain in the Lord.

"Say not the struggle naught availeth,
The labor and the wounds are in vain.
The enemy faints not, nor faileth
And as things have been they remain:
For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making
ing
Come silent flooding in the main."

I have been trying to analyze the character of our dear Brother, and I find among the many virtues which he possesses, the following as outstanding: his sincer-

ity, his passion for truth, his unselfish devotion to every good cause, his geniality, his constancy of purpose, his patience and perseverance, his unflinching love for the Church, and, above all, his strong hold on God, his Father, and Jesus Christ, our Saviour. These virtues he possessed and sought to impart them to others as well.

"It is not in vain that he hath trod
This lonely and toilsome way.
It is not in vain that he hath wrought
In the vineyard all the day,
For the soul that gives is the soul that
lives;
And bearing another's load
Doth lighten your own and shorten the
way
And brighten the homeward road."

We have sustained a great loss in the Reformed Church and especially in our Board of Home Missions. How many of those who sat with him and counselled together during those years when he entered upon office are with us no more: Dr. Eschbach, the President of our Board at that time; Rev. L. B. C. Lahr, Rev. Miles O. Noll, Rev. D. S. Fouse, at

one time General Superintendent; Rev. T. M. Yundt, General Superintendent; Rev. A. C. Whitmer, Superintendent; Dr. E. R. Williard, Dr. William C. Schaeffer, Elder C. M. Boush. All these have gone. Earth is a little poorer, Heaven a little richer, by their going.

To the members of this stricken household, I bring the consolation of the Gospel of Christ. The same comfort with which he comforted others during a long ministry will also comfort your hearts. The many friends who knew and loved him truly sympathize with you, and the many loving expressions which come from near and far betoken the interest and sympathy we all have for you. It is a great source of comfort in such weary hours to feel that there are these divine and human sustaining forces that keep us from falling.

"So be my passing,
My task accomplished and the long day
done,
My wages taken, and in my heart
Some late lark singing.
Let me be gathered to the quiet West,
The sundown splendid and serene."

NOTES

THE tenth anniversary of the pastorate of Rev. E. E. Sensenig in St. Paul's Mission, Allentown, Pa., was observed with becoming services during the week of November 22-29. The General Secretary of the Board of Home Missions delivered an address on the closing day of the celebration, and commended the congregation on its thorough organization and progress during these years.

* * *

In connection with the meeting of the Executive Committee of the Federal Council in Detroit, Michigan, General Secretary Schaeffer and Superintendent Horning visited the Missions in that city and held conferences with the pastors and consistories. There are five Reformed churches in this growing city, namely: First, Grace, Trinity, Dexter Boulevard and Hungarian. The Bethesda Circle of Hungarian ministers held its meeting in Detroit at the same time, with a week

of special services in the Hungarian Reformed Church.

* * *

The Home Missions Council meets this year in St. Louis, Mo., from January 21 to 25. In previous years it met in New York City and in Atlantic City. This is a new departure this year and Home Mission leaders are looking with interest to this coming meeting.

* * *

Extensive improvements have recently been made to the parsonage of Zion's Mission, Winnipeg, Canada. These improvements had scarcely been completed when a new guest arrived in the parsonage who intends to stay and be the joy of the parents, Rev. and Mrs. A. Peterhaensel.

* * *

The moving picture on our Winnebago Indians, which is being shown by Dr. A. V. Casselman, of the Missionary Educa-

tion Department, is being received with very popular favor. Large audiences turn out to see this real, live picture and all go away deeply impressed with the life among the Indians which the picture reveals.

* * *

Rev. Charles Aug. Chval has taken charge of our Bohemian Mission in Cicero, Chicago, Ill. The work in this Mission had been held in suspense for some time, but Brother Chval is taking hold of it with new interest and fresh hope. See his interesting article which appears on another page.

* * *

The Home Mission Day Offering for this year is coming in rather slowly. At this writing it does not equal the amount of a year ago at the same time. It is hoped that Church and Sunday-school Treasurers will forward this offering immediately so that the Missions in the Department of the Northwest may receive the help which they were promised.

* * *

On December 10, an illustrated lecture on "Travels in Alaska," was given in Tabor Church, Philadelphia, Rev. Elam J. Snyder, pastor, by Weather Forecaster George W. Bliss. The old church building has been renovated at considerable expense and has been made to look like new. The Junior Department of the Bible School, which has outgrown its quarters in the basement of the new building, will meet in this renovated hall, which will be known as Junior Hall. Four Christmas services are being arranged for the Christmas season, including a cantata to be rendered by an augmented choir on December 20, Miss Irene Smith directing; a dawn service on Christmas morning; a festival by the Junior and Main Departments of the Bible School on December 27; a festival by the Beginners' and Primary Departments on December 28. The annual Thank Offering service was held November 15. The offering was 20% larger than a year ago.

* * *

Superintendent James M. Mullan dropped in near the dinner hour in Concord, N. C., November 17. The Central



THIRD REFORMED CHURCH, YOUNGSTOWN, OHIO, REV. E. D. WETTACH, D.D., PASTOR

District Ministers were holding their bi-monthly meeting that day. His inquiry as to new fields for the Reformed Church in North Carolina was answered by the brethren. There are new and promising fields that are now ripe for our church to enter in. To wait too long we will lose our opportunity. This was the expressed opinion of the ministers present. His visit was delightful to the brethren, a number of whom are under the care of the Board of Home Missions.

* * *

The installation of Rev. T. C. Wiemer as pastor of the Glenside, Pa., Church took place November 22. A very inspiring and impressive service was conducted by the committee on installation which consisted of Revs. J. R. Stein, D.D., A. S. Bromer and Leon S. Drumheller. Rev. Mr. Bromer delivered the charge to the people and Dr. Stein the charge to the pastor. Glenside Church was organized last April under the auspices of the Home Mission Board. The congregation is still young, but the people have taken up the work with a splendid spirit, and are looking forward to the time when they shall grow into a strong and self-sustaining congregation. If there are any Reformed people who are planning to take up their residence in Glenside, they are cordially invited to visit the church.

* * *

In spite of the fact that the pastor of Karmel Mission, Philadelphia, Rev. W. G. Weiss, was somewhat incapacitated during part of the month of November,

he received eleven new members during that month. During the time Pastor Weiss was unable to be in his pulpit, it was occupied by Drs. DeLong, Dahlman and Dumstrey. At a recent service the Order of Red Men attended. When 500 persons were inside the church, the police authorities closed the doors, and the Red Men were still coming, marching four abreast for almost a square. This Mission has two Sunday schools, a German and an English—and both schools are making most elaborate preparations for Christmas. The great need here is for a new Sunday school building, towards which the Mission itself has a building fund of \$8,000.

* * *

A Christmas dawn service was held in the Rosedale Chapel, Pa., of which the Rev. F. D. Wentzel is pastor. The choirs of the two congregations of the charge rendered a number of impressive anthems.

* * *

The twentieth anniversary of the Hungarian Reformed Church at Detroit, of which Rev. Michael Toth is the pastor, was observed on Sunday, November 29th, at which time their mortgage was burned, which makes them free from debt. Beneficial societies from Roman and Greek Catholic and Lutheran Churches were present in uniform and each society made a substantial gift of money. As one of the Detroit pastors who was present at the service said, "How is that for Church Unity?"

Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio, writes as follows: "I am pleased to report to you that our work has been going well during November. We had good attendance at both morning and evening services. Intensive membership visitation was carried on this month in company with the church officers. We have again started our church singing hour. This is held every Friday night for the practice of church hymns, and will be maintained during the winter months. A fine spirited Advent Social was held last Sunday evening at which the week-day and Sunday school pupils gave an inspiring program consisting of recitations, songs and music."

* * *

The union Thanksgiving service of Sharpville, Pa., was held this year in the Presbyterian Church, and the pastor of Grace Reformed Church, Rev. G. P. Fisher, preached the sermon to a crowded house. The union Christmas service of the Y. P. Council will this year be held in the Reformed Church on Christmas Eve from 11 to 12 P. M. Following the service the young people will go out through the town singing carols until 1 A. M. The Thank Offering service of the Missionary Society and Mission Circle was held November 30 with a fine program. Offering over \$25. The offering in the Bible School in the morning was for the distribution of Bibles in China. The pastor is glad to report that the work in Grace Church is in an encouraging condition.



DAILY VACATION BIBLE SCHOOL, SECOND REFORMED CHURCH, LEXINGTON, N. C.,
REV. A. O. LEONARD, PASTOR

AMERICAN-CZECHOSLOVAK COLONY AT CICERO, ILL.

CICERO is one of the finest suburbs of Chicago. The majority of the population is of Czechoslovak descent. More than 40,000 of them belong to this prosperous township and community. They own not only beautiful residences, but they are behind many banking interests and business enterprises. A great number of their well-educated men and women are occupying influential and responsible positions in the municipal government, educational and commercial enterprises.

It is to be regretted that the Protestant Churches have not used more of their influence to win these people for Christ and His Kingdom. The Czechoslovaks, of course, are not heathens and neither outspoken atheists. They are rather religiously inclined. The trouble is their religion is a belief in mysterious forces and powers which can be appeased by prayers, chiefly to the Virgin Mary, to hundreds of Saints, or by formulas, ceremonies and long pilgrimages. Some who became tired of this "oriental fetishism" drifted to the other extreme and became, if not agnostics, then liberal free-thinkers. Such is the situation of a majority of them in this country. However, these people can be approached, they are capable of receiving the truth, if only adequately and effectively presented.

This has been done in the past in a cheap and haphazard way. The Protestant Churches have spent hundreds of thousands of dollars for less important matters than this object of winning the Slavs to Christ and for Protestant principles of Christian living and citizenship.

If our work in the future is to be successful, we must not spare ourselves. We must show that we are sincerely interested in this desirable class of people. We must open our hearts as well as our pocket books.

The Lord has opened a door at Cicero. One of the largest banks has given us the privilege to meet every Sunday in one of its board rooms, which is, in fact, a nice auditorium. But we need our own quarters. The present pastor pays a high rent for four small rooms. During the week children are coming for instruction



and there is hardly room enough to accommodate them all.

In the name of this most promising enterprise, I beg all our Reformed friends to pray for us and help us to preach the Gospel of Jesus Christ by word and a Christian life to the 40,000 Czechoslovaks in Cicero.

CHAS. A. CHVAL.

 FROM 7 TO 97

The mid-week services are still a puzzle to many. To spend a lot of very precious time to prepare a sermon or a worthwhile talk and then be rewarded with an audience of seven or less, is very disheartening if not killing to any minister. What can be done? Rev. E. Elmer Sensenig, of St. Paul Mission, Allentown, Pa., in his desperation tried this. He decided to make use of the Lecture and Slide Service of the Department of Mis-

sionary Education, Rev. A. V. Casselman, D.D., in charge, and arranged for a series of lectures; viz., Japan, Zwingli, The Slav, The Children of the World, the Sunrise Kingdom, and the Gospel in Japanese, and the audiences grew from 7 to 27, then 57, then 77 and the last night to 97, (by sevens, somehow mystical)

and in spite of rain and snow, the interest seemed to grow, and the offerings a little more than offset the cost of the service and everybody seems to have been well pleased and those who came were well repaid by receiving this worth-while information and instruction, and the greater outlook on life.—*Contributed.*

ACTIVITIES IN DETROIT

THE Annual Banquet of the men of the Reformed Churches of Detroit was held at the First Christian Reformed Church on Wednesday evening, November 11. The custom of holding an annual banquet for the men of the churches was launched 9 or 10 years ago. Rev. Ed. Worthman, of Zion's Reformed Church, and the pastor of Grace Church, Rev. C. A. Albright, though at great variance in size had become one in the spirit of a fine friendship and brotherly love. In the desire to bring about a closer relationship in the Churches they conceived the idea of an annual banquet. The first banquet was held by these two churches. Since then the First Reformed (Holland), Trinity (U. S.), First Christian (Christian), Hope (Holland), Hungarian (U. S.) and Dexter Boulevard (U. S.) have been added. The Christian Reformed also has one unorganized Mission. To prove that the Reformed Churches are alive let it be said that in the last 8 years 5 new edifices were erected at an approximate cost of \$200,000. Hope Church will build in the near future. The banquet this year was held in the fine new edifice of the Christian Reformed Church. Rev. Verduin and his loyal people have great reason to be proud of their commodious and well appointed edifice. It may also be of interest to state that of the 8 churches mentioned 4 were organized in the last 9 or 10 years. At the banquet about 125 men were present. Unfortunately both First Evangelical and Trinity Churches had conflicting services so that these two churches were not represented this year. After a most sumptuous dinner, greetings were extended by the pastors who were present. The Rev. Mr. Kuipers, pastor of one of the largest

Christian Reformed Churches of Grand Rapids, gave an address on the subject "Landmarks and Sandmarks." It was an impassioned plea for retaining the great essentials of our Christian faith. One of the events long to be remembered was the way in which the men of three branches of the Reformed Church sang with such fervor and in fine unison those great inspired hymns, "How Firm a Foundation," and "Faith of Our Fathers." These annual banquets bespeak a strong Reformed family in this dynamic city, which is hurrying on to become the third city in the United States. The Reformed Church wants to do its share in helping to make it and keep it the Most Christian City in our country.

OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. In sending your new address, please mention the old address also.

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forward in a splendid comradeship with such groups and make a program for the recreation of all the people, then will the blood of our people be upon our heads if through the process of commercialization the instinct of play becomes a power of evil instead of good. But Dr. Jones adds that play is life and does not run in denominational lines. Play is community life, and ought to find a spirit of comradeship in the church to save the leisure life of America and turn it into a spiritual fruitage for our people.

OBSERVATIONS OF THE TREASURER

J. S. Wise

THE monthly Bulletin for December of Philadelphia Classis contains much valuable information. In regard to its own standing, it informs us that it is "printed and circulated by authority of the Classis and under the auspices of the Missionary and Stewardship Committee." This Committee consists of the President of Classis, the Stated Clerk-Treasurer, two pastors and three laymen. Just a word about the laymen! Mr. H. S. Brandt, a prominent business man of Norristown, Pa., is the President of the Committee. Mr. Brandt's activities might be duplicated several times among the active laymen of the Classis, but I am sure that Classis could not find a better man for the job. He devotes much time, thought and energy to his task. He is ably seconded by Mr. Milton Warner, the Secretary of the Committee. Mr. Warner is a retired business man who devotes the greater part of his time to the work of the Church. He is also the Treasurer of General Synod and has endeared himself to thousands of our Reformed Church people. The third layman of the Committee is Mr. George B. Geiser, an active business man of Philadelphia. He also takes his job seriously and is a valuable man on the Committee. With such men to lead, is it any wonder that this large Classis, with a membership of over twelve thousand, paid its apportionment in full for two years and last year came very close to 100% on the increased budgets? Of course, the clergymen on the Committee are happy in the work. They could not be otherwise with such support.

The question "Shall I make a promise to the Lord?" stands out boldly on the Bulletin's first page. Attention is called to the time for the annual every-member canvass and asks for a valid reason for not making definite promises to the Lord. No reason can be found, except because (?). "Have you never made any promises? Are you married? Did some minister marry you without a promise from you? Did you find a fair young maiden who was willing to take

you as her husband without a promise? Have you any property? When you purchased it, if you did not pay cash for it, did you get it without making a promise and putting your name to an important piece of paper? Are you a member of any secret society? Could you have joined without making a promise? Are you a church member? Did you not make certain promises when you joined?" But this is enough to set us all "thinking on these things."

The next page contains a complete list of the congregations of the Classis, giving the number of members of each congregation together with its apportionment, the amount paid to date (December 1) and balance unpaid, all of which will be due by May 1, 1926. There are 38 congregations, with a total apportionment of \$59,827.00. Of this, nearly 26% is paid. Four congregations have paid nothing, so far, which calls forth this comment from the Committee: "Last year there were five churches that had not made any payment (up to this time), while this year there are but four, and let us again whisper it softly that they are the same four out of the five. WHY?"

I am in an analyzing mood. Therefore, I find the table very interesting in other respects. The membership of the four congregations is 412, 20, 118, and 97, respectively. I fully appreciate the reasoning of the average congregational Treasurer. Three of the above, in all probability, excuse themselves on the ground that the amount on hand is so small that it is hardly worth while sending in until the amount is larger. This is fatal to the causes, for if each congregational Treasurer should retain even the small sum of \$10.00, it means the holding up of about \$18,000.00. Oh, that I could burn the thought into the mind of every Treasurer, *that the Mission Boards need the money much more than do the local banks!* As to the larger congregation, I hardly know what to say. I wish I knew the Treasurer. I should like to talk to him. I am sure this

congregation is "up-to-date" in its methods and that there must be quite a sum of benevolent money on hand. Mr. Treasurer, whoever you are, why not send it to the Classical Treasurer and put it to work? Its givers expect you to do that. When you permit it to remain in your bank, month after month, you are actually defeating the purposes of those who gave it. At present there are only four missions within the bounds of this Classis and five former missions that have gone to self-support, about five years ago. Eight congregations have paid over 50% of their apportionments and three of them are among this group. Among the other five, I am happy to note, is my own Church, St. Paul's, of Fort Washington.

But I think I have said enough about Philadelphia Classis. There are many others like it. Few, however, with such a record are to be found among the group having a membership of ten thousand or more. I also feel that in criticizing my own Classis, constructively I hope, that I can do it with better grace than by using any other one. I am proud of it, even as I am of many others.

This article would not be complete without some contrast. I have before me the statistics of another Classis. It stands high with the Church and has much to its credit that is worthy of commendation. This Classis has done, and is still doing, great things, but its apportionment record to October 31 is not so very good. Perhaps its showing as of December 1 is much better. I do not have the figures and must, therefore, confine myself to that which is at hand.

This Classis has 58 congregations on its roll, 13 of which are missions. Its total apportionment is \$32,309.23, on which it has paid to October 31, \$3,975.80, or a little over 10%. Moreover, I am sorry to say, 33 congregations have paid nothing. Of the 13 missions within its bounds, 12 have paid something and only one is found among the 33 congregations that failed to pay so far. That is very gratifying to me and fully proves the value of the supervision given by the Board of Home Missions. All the other Boards and agencies profit by it. This Board's work does not stop with the direct help it gives, but it develops a spirit of benevolence that is felt throughout the entire denomination. Quietly, yet steadily and persistently, the Board of Home Missions is carrying on its great work. Great are its achievements. Here and there certain of its accomplishments stand out and are given publicity, but the greater part of its work attracts little or no attention, simply because it is near at hand and is more or less commonplace. But the commonplace things are the ones that bring about the greatest achievements of life.

This Board has been sorely crippled, ever since the end of the war, because of its inadequate income. No one knows this better than I do. No one can ever appreciate my struggles in trying to meet the needs with an insufficient treasury. *Oh, how the full apportionment is needed!* Shall we have it this year? Will the Missionary and Stewardship Committees please get busy? We must have help and we must have it now!

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

In the early part of July I published a long list of Church-building Funds and commented on the fine record of the Evangelical Reformed Church of Frederick, Md., with 31 funds to its credit, and St. John's Reformed Church of Shamokin, this congregation having 7½ such funds on our records. Immediately following this publication, the Zion's

Reformed Church of Ashland, Pa., of which Rev. Dr. I. M. Schaeffer is the pastor, made an unusual record, as will be noticed in the list of funds published below. Previous to that time the congregation had 4½ funds to its credit in the total sum of \$2,750.00. In the list below there are five (5) more funds added, making 9½ in all and a total valuation

of \$5,750.00 (or 11½ \$500 funds), two of the funds being for \$1,000 each. Good for Ashland!

The following is a complete list of funds received from July 3rd to November 20, which are cheerfully and gratefully acknowledged:

972—The Rev. Levi C. Shiep Church-building Fund of \$500. Contributed by the Woman's Missionary Society of Salem Reformed Church, Doylestown, Pa. Invested in Hope Reformed Church, Philadelphia, Pa.

973—The Salem Reformed Sunday School Church-building Fund of \$500. Contributed by the Sunday School of Salem Reformed Church, Doylestown, Pa. Invested in St. Paul's Reformed Church, Roanoke, Va.

974—The Rev. and Mrs. Charles Edwin Heffleger Church-building Fund of \$500. Contributed by the Rev. and Mrs. Charles Edwin Heffleger, Armstrong Valley Charge, Halifax, Pa. Invested in First Reformed Church, Salisbury, N. C.

975—The Eva Rapp Kulp Memorial Church-building Fund of \$500. Contributed by Irvin H. Kulp, St. Vincent's Reformed Church, Spring City, Pa., in memory of his wife. Invested in First Reformed Church, Salisbury, N. C.

976—The Frank and Anna C. Horn Family Church-building Fund of \$1000. Contributed by Frank Horn, Anna C. Horn and their children, of Ashland, Pa. Invested in Calvary Reformed Church, Bethlehem, Pa.

977—The John and Anna Martha Dresham Church-building Fund of \$500. Contributed by John and Anna Martha Dresham, Ashland, Pa. Invested in St. Paul's Reformed Church, Roanoke, Va.

978—The John and Charlotte Geating Church-building Fund of \$500. Contributed by John and Charlotte Geating, of Ashland, Pa. Invested in First Reformed Church, Winston-Salem, N. C.

979—The Myer and Estelle Gertrude Waldner Church-building Fund of \$500. Contributed by Myer and Estelle Gertrude Waldner, of Ashland, Pa. Invested in First Reformed Church, Winston-Salem, N. C.

980—The Rev. Dr. I. M. Schaeffer

Church-building Fund of \$500. Contributed by The Pollyanna Circle of Zion's Reformed Church, of Ashland, Pa. Invested in Calvary Reformed Church, Bethlehem, Pa.

981—The Lester C. Beck Church-building Fund of \$500. Contributed by Mr. and Mrs. C. A. Balliet, in memory of Lester C. Beck, through Emmanuel's Reformed Church, of Hazleton, Pa. Invested in St. Mark's Reformed Church, Brooklyn, N. Y.

982—The Judith Rank Bassler Church-building Fund of \$500. Bequest of Sallie E. Bassler, Myerstown, Pa. Invested in Calvary Reformed Church, Bethlehem, Pa.

983—The Daniel Brungart Church-building Fund of \$500. Contributed by Jasper R. Brungart, Rebersburg, Pa. Invested in Trinity Reformed Church, Buffalo, N. Y.

984—The Phoebe Ann Brungart Church-building Fund of \$500. Contributed by Jasper R. Brungart, Rebersburg, Pa. Invested in Grace Reformed Church, Canton, Ohio.

985—The Mary E. Brungart Church-building Fund of \$500. Contributed by Jasper R. Brungart, Rebersburg, Pa. Invested in Bohemian Reformed Church, Cicero (Chicago), Ill.

986—The Jasper R. Brungart Church-building fund of \$500. Contributed by Jasper R. Brungart, Rebersburg, Pa. Invested in Bohemian Reformed Church, Cicero (Chicago), Ill.

987—The George W. and Amanda C. Frye Church-building Fund of \$500. Bequest of Amanda C. Frye, Hagerstown, Md. (member of Christ Reformed Church). Invested in Trinity Reformed Church, Buffalo, N. Y.

988—The Mizpah Class Church-building Fund of \$500. Contributed by the Mizpah Class of Grace Reformed Sunday School, Washington, D. C. Invested in Trinity Reformed Church, Los Angeles, Calif.

989—The Annie J. and Lavinia M. Stucker Church-building Fund of \$500. Contributed by Mrs. Lucy S. Orth, of Harrisburg, Pa., in memory of her two

(Continued on Page 32)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

"I WAS IN PRISON AND YE CAME UNTO ME"

RECENTLY when visiting a mission charge of the Reformed Church on a Sunday I was entertained in the home of an elder who generously gave me his service from very early morning until after night-fall. Late in the day he remarked concerning the local prison, and I learned that it has been his custom to go regularly to the prison in his community and render some service to the prisoners. It is not unlikely that when he had ended the day with me he went to the prison, if not too late to be admitted, for I perceived that he felt uneasy in his mind because he had not been there during the day.

There is abundant opportunity for splendid service in the prison field today, and the Commission on Social Service and Rural Work has been calling the attention of pastors and church people to this important and much neglected field of service. Probably more persons would be favorably disposed toward this service if they knew better what to do when visiting a prison. For this reason I have called attention before this to a handbook, prepared by the Commission on the Church and Social Service of the Federal Council, 105 E. 22nd Street, New York City, for the guidance of committees undertaking personal work for prisoners; and also a leaflet issued by the Pennsylvania Committee on Penal Affairs, 311 S. Juniper Street, Philadelphia, Pa.: "Visit Your County Jail and Know What to Look For." There is another pamphlet, "A Practical Program for Church Groups in Jail Work," published by the National Council of the Protestant Episcopal Church at 281 Fourth Avenue, New York City, an understanding of which should increase the usefulness of persons desiring to serve the offenders in prison.

The Pennsylvania Committee on Penal

Affairs publishes a monthly bulletin entitled "Penal Affairs," which contains from month to month much valuable information about prisons. In the November, 1925, number of this bulletin there is an instructive article on "Prison Architecture," showing that prison buildings and prevailing ideas respecting the treatment of prisoners are vitally connected. Several forms of architecture are mentioned as having largely dominated the construction of prison buildings in the United States and representing as many phases of development in the treatment of prisoners. The first prisons were little more than pens for the confinement of animals in which men, women and children, awaiting trial or sentenced for short terms, were held indiscriminately. That was at a time when there were no long-term prisoners. Serious offenders were executed, and other forms of punishment were meted petty offenders, such as setting in the stocks or in the pillory, whipping and branding. Prior to 1790 imprisonment had nowhere become the general practice it has since become. About this time, however, there began to be an increase of long-term sentences, due to a reduction of the number of crimes for which the death penalty could be exacted. This change brought about the enlargement of prisons, and the construction of the massive type of buildings, with cells for the segregation of the prisoners, with which we are all familiar today. Isolation was the keynote of prison reform at that time—absolute segregation by night, and "invisible" segregation by day, where provisions were made for prison work, by the rule of silence. This type of prison and prison discipline prevailed during the 19th century; but about the middle of the century the reformatory school for boys appeared.

Since then a great many institutions for children, as well as reformatories for women offenders, have followed this plan of construction, and it is coming into use also for adult male offenders. This is known as the "Cottage System" which is based upon the conception of a prison as a place for the development, rather than the repression, of the social instincts of men, and demanding an institution in which a varied type of existence can be led. A "new order" in the construction of prisons and the treatment of prisoners is seen arising. Underlying this change is the fact that only a relatively small proportion of a prison population are desperadoes of a type requiring close confinement and constant, vigilant supervision. According to estimates of prison officials the proportion of "bad prisoners" to the whole population is never over twenty or twenty-five per cent. and sometimes less than five per cent. Another consideration that has dictated the new prison order is that no effective constructive work in the effort to rebuild the character of the prisoner can be done in a prison of the old-fashioned cell-block type, and officials all over the country are demanding the removal of their crowded

prisons from the city to the country. So far as can be seen now it is fairly certain that the prisons of the future will resemble industrial farm schools in which the building art will be used to the utmost to provide for individual and group activities that will develop character and restore self-respect.

Persons who are sufficiently interested in this subject to have read thus far might well turn to this department of the October number of THE OUTLOOK OF MISSIONS and read again the appalling story told by Kate Richards O'Hare about the treatment of prison contract labor. There is also a pamphlet that ought to be read by our church people, "Imprisonment," by Bernard Shaw. This is the preface to a report of an investigation made of English prisons, following disclosures made by war prisoners. It so impressed the Department of Christian Social Service of the Protestant-Episcopal Church in the United States that it obtained Mr. Shaw's permission to put it into pamphlet form. Its brilliant author characterizes imprisonment "as it exists today a worse crime than any of those committed by the victim."

"GIVE YE THEM TO EAT"

ANOTHER project which the Commission on Social Service and Rural Work has been urging upon the attention of our pastors and people is "Recreation." This is far more closely related to the subject of Prisons than may be at first thought. Juvenile Court judges and social workers are among the strongest advocates of playgrounds and other forms of directed recreation as character-building aids and preventives of crime.

There is published in the November, 1925, number of *The Playground*, under the title "Recreation and the Church," a stimulating address that was delivered by the Rev. Ashby Jones, a prominent Baptist pastor of Atlanta, Ga., at the Recreation Congress held last October at Asheville, N. C. He makes a striking comparison between the eagerness of the people today for play and the hungry mul-

titude whom Jesus fed when the disciples proposed to send them away, and declares that if we are at all responsible for the spiritual welfare of the people we are equally responsible for their physical welfare on which it is dependent. He says that play is the very essence of life itself, but that play that must be urged by artificial stimulants is not play. Play finds its satisfaction in the game itself. A game must be its own joy and its own enthusiasm. Here lies the opportunity of the church. Instead of the attitude of merely tolerating the play of the people, the time has come when the church should eagerly enter into all the programs and all the plans of a community that have for an object the using of the leisure hours of the people for growth and development in character. If the church does not come

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Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

WHAT IS DUE THE MINISTER OF THE GOSPEL?

Allen R. Bartholomew

THIS is a question that awaits an answer from the members of our Church. The Board of Ministerial Relief is launching a campaign for the raising of *A Million Dollars*, or more, in order to provide a small pension for our aged and disabled ministers in time of actual need. No appeal could be more persuasive or more deserving of a prompt and adequate response.

And Why?

Because of the nature of the ministerial calling, and the kind of service that ministers render the Church. The Gospel ministry is not a man-laid scheme, but a God-given trust. It is a service for the Lord to men. It is one of the earliest provisions of an All-wise providence in the history of mankind; older than the legal or medical profession, and far more ancient than any trade or business. There was worship in heaven before there was any work on the earth. The priestly office dates its origin from the first sacrifice that was slain by the hand of man. It is the highest calling into which any man can enter, and eclipses all professions and trades as the sun outshines the stars. The Levites were set apart to minister in the name of the Lord. All their time and talents were to be devoted to the ministrations in the House of the Lord. They could own no property, nor enter upon any secular pursuit. This left them free for their holy calling. The call came from God, the office was spiritual and the work perpetual. The priests were taken from the midst of the people, for the benefit of the people, and their support shall come from the people.

"Take heed to thyself, that thou forsake not the Levite as long as thou livest upon the earth."

The Ministry a Life Service

There can be no doubt that the same

laws apply to the Christian ministry as to the Jewish priesthood. The ministry is a matter of free grace and favor, and he who hears and heeds the divine call will lay his life on the altar of service. The true minister cares for nothing but his work. He lives in the Spirit, he prays at the altar, he works for the people, and in this service his soul glows with the rapture of an endless reward. From the day of his ordination, a young man dedicates his life and labors to the Church, and he shuts himself out from all fields of pecuniary profit. He knows no man "after the flesh," nor for selfish gain. He is the leader of the people in every hard service and difficult task; their guide in the affairs of life; their teacher in the study of the truth, and their comforter in the shadow of death.

Is Entitled to a Life Support

If a minister surrenders his whole life for the benefit of the people, surely they are bound to supply his temporal wants as long as he lives. The principle laid down by our Lord and applied by the Apostles in support of the ministry has the sanction of the Word of God, "Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel." The minister is to live of the Gospel, not to grow rich on it, but have from it all needful support. It is a sacred duty on the part of the Church to free the minds of pastors, as far as may be, from worldly cares by providing for their maintenance so that they can give all their time to the Word of God and prayer.

I have heard men say that preachers are money mongers because they want to

know what they shall receive for their services. They argue that the Saviour sent the Seventy forth to preach the Gospel and bade them not to take any gold, silver or brass in their purses nor scrip for their journey, but they do not quote the entire passage, which ends with, "*for the laborer is worthy of his hire.*"

Has a Scriptural Basis

Ministerial support is based on the general principle that "the laborer is worthy of his hire." St. Paul argues that it is the duty of the Church to support the ministry, and he draws three illustrations from human life to show the equity of the principle—from the soldier, the farmer and the shepherd—"Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" It is due the servant of God that he live of his service. "Let him that is taught in the Word communicate unto him that teacheth in all good things." A correct idea of the benefits a congregation derives from a faithful minister will prompt to a generous support, so that amid many spiritual cares his temporal anxieties may not unduly press him. A church that fails to support its ministers will inflict a sore injury upon its servants in holy things, *but much more upon itself.* No man in a community labors under a graver responsibility and at smaller pay for his work than a minister of the Gospel. If there is a truth in the Scriptures that finds a living proof in the Church it is the verse, "Give, and it shall be given unto you," when applied to the support of the ministers.

Proper Care the Finest Tribute

One of the finest tributes that the Church can pay to the servants of God who wear out in the service of the Church is to see to it that they are properly cared for in the time of old age or physical disability. They have been faithful to their flocks during their day and generation, and they are worthy of a reward in time as well as in eternity.

Business corporations have been in advance of the Churches in providing old age and disability pensions. An irresistible law of fair play and square deal has

brought about this new order. Old age pensions belong to modern civilization. They are the Golden Rule applied to all honest and useful toil. A comparison of pensions of six corporations with those of six denominations reveals the fact that the Church pays one-half as much to its retired ministers as the corporations do to their retired workmen. The average pensions of the corporations is about \$1200, and that of the denominations about \$600.

The proper care of ministers is closely related to pastoral efficiency as well as to the task of recruiting for the holy ministry. The Church that neglects to provide for its old and disabled ministers cannot expect to find young men to take their places.



A FAMINE SUFFERER AT TAOLIN, CHINA

500 PEOPLE AT AN EARLY MORNING PRAYER MEETING

Six A. M. of a November morning, and the large chapel of the Academy of North Japan College is nearly filled with people who have come together to study the Bible and pray. The leader is Japan's Apostle to the Poor, often named Japan's St. Francis d'Assisi. Twenty years ago, to a rich young man in the city of Kobe, came a vision of the Lord Jesus saying, "Give up all that thou hast and come and follow me." Whereupon the youth obeyed the vision and as a result of his consecration, to him is being fulfilled the saying of Paul, "As poor, yet making many rich." In recent days, our city of Sendai was privileged to have a series of remarkable meetings led by this young man, Toyohiko Kagawa. He is now thirty-seven years old, slight and boyish of build, dresses very simply, and, using no strained or artificial means to catch the fancy of the crowds, Mr. Kagawa can hold the attention of large audiences for an hour, or for two hours, or as long as he chooses to talk. Morning, noon and night, the people came, and Mr. Kagawa gave himself unsparingly to them, making twenty-two addresses and speaking a total of thirty hours within the space of four days, every one a message of the gospel, a call to follow Christ. Simplicity, sincerity, directness and a passion for souls have made him an evangelist with the zeal and consecration of St. Paul.

Belonging to a family of wealth and position, Mr. Kagawa might have risen to a commanding place in the business world, but from the time when as a lad of high school age he studied the English Bible with Missionary Myers, of Kobe, he never gave up his determination to seek first the Kingdom of God. When he decided to become a minister his family cast him off, and the missionary who befriended him has reaped a harvest of joy. The boy had a brilliant mind, keen to learn everything. He developed into an able lecturer and a writer of books that are read all over Japan. In the midst of a life of active service to mankind, he has produced thirty-five books, many of them dealing with the problems of the poor. His splendid talents have all been given to

the Master's use. By his own choice, and against the advice of friends, he has spent most of his life among the poor, the diseased, the wicked, in the slums of a great city. Though during his theological course, he was thought to be dying of tuberculosis, his spirit triumphed over physical ailments, and today he endures fatigues that would overwhelm an ordinary person. What makes these evangelistic talks carry conviction to all who hear him is the knowledge that his words are the expression of experience, they come from a life of toil, of self-denial, of joy in loving and serving God and man.

Mr. Kagawa came to Sendai at the joint invitation of the City Y. M. C. A. and North Japan College and the College Church. In addition to the regular study of the Bible in each class in every department of the College, and the work done for students through the College Church, prayer-meeting, Y. M. C. A., Sunday School, extra-curriculum, or voluntary, Bible Classes and personal work for individuals—once or twice a year North Japan College invites one or more outstanding speakers or well-known evangelists to visit the school and give addresses of a devotional and inspirational nature. This fall we were very glad to secure the promise of Mr. Kagawa to spend November 19-22 with us, and he was most generous in agreeing to talk so many times, to assemblies of citizens, to students from the government schools, to the Christian Girls' Schools, and repeatedly to our own boys.

In the book of Jeremiah we find again and again the conviction that God speaks to the man who rises up early, and the gospel tell us that this was Jesus' custom, too. Perhaps that was the reason why the period for daily Bible study and prayer was set for six o'clock every morning during the four days of Mr. Kagawa's visit. Certainly a blessing did come to those who were present at those early morning meetings, and they were an increasing number—90 on the first day, a rainy morning, more each day, until Sunday morning six o'clock found 500 people waiting upon God and hearing the

Word with gladness. The first morning the message was the spirit of the book of Philippians, Paul's joy in their faith, his joy in self-sacrifice and in working with Christ: the other early morning addresses were on the message of John's Gospel, the life and message of Jeremiah, and Paul's trust in God's love as expressed in his letter to the Romans. In a talk to our College students only, Mr. Kagawa spoke on "Crises of Character," a challenge to live the overcoming life. He talked openly about the sins that afflict the life of the people today, the temptations of young people, and of the power of God in Christ that alone can save men and nations. At the close of his speech of an hour and a half, many of the students remained, as Mr. Kagawa had signified his willingness to answer questions on the religious life, or on anything that troubled them. On another morning a special talk was given to our Academy boys, and the College boys begged to be allowed to come, too, that they might hear him again. So the Chapel was filled with young men, and Mr. Kagawa began, "There is not one of you here who has not heard of Lincoln," (and he was speaking truly, for the Japanese people all know and admire the character of the great Lincoln); then he went on to tell how Lincoln's life was moulded by the study of the Bible, and the practice of its principles. He spoke also of the influence of the Bible upon President Garfield, upon that famous baseball player who became the Evangelist Sunday, of Niishima who founded the Christian University in Kyoto, and of other Christian Japanese who have achieved great things for Japan.

One afternoon Mr. Kagawa spoke to women only, and over a thousand came, some standing through the whole afternoon as there were not seats for all. He told them of what Jesus has done for women, and how He can help them keep their lives pure. Most of the addresses were given in our Academy Chapel which will seat more people than any of the churches, but Mr. Kagawa also visited the two Christian Girls' Schools of the city and made them happy with his helpful talks. On another afternoon our school was the host to young men and women

from the different Government Schools, and again rang out the challenge to youth to choose the straight and narrow path that leadeth to eternal life. Every evening the general public were freely admitted, and that meant filling the platform space as well as all the aisles and doorways. At one meeting, Mr. Kagawa told some of his own experiences in living out Christianity among the laborers and the diseased and wretched, and said that only the spirit of Christ can solve the problems of those who would serve their brothers. Sunday night was perhaps the greatest meeting of all, when he preached on the death of Jesus, the love of God, and our responsibility to bring to others the good tidings of great joy.

Mr. Kagawa made no effort to use the chance that this series of meetings gave him to raise large sums of money for his own work, but it was felt that many people would like to do at least a little to help the sick and needy folk in Osaka, Kobe and Tokyo, to whom Mr. Kagawa and his helpers are angels of mercy, and free-will offerings were received, amounting to over 600 yen, and this sum was gladly given to the evangelist.

As the close of each meeting an opportunity was given to those who wished to declare their purpose of following Christ. to sign their names to this decision and give their addresses. In this way over 400 names were received, and among them were the names of one hundred of our own College boys. As these young men have been studying Christian truths for a long time, it is likely that most or all of them will soon receive baptism. This is a source of deep joy and thankfulness to us, but Kagawa's influence cannot be measured in figures of men or money. There is sure to be a deepening of the spiritual life in our schools and churches, and a more earnest spirit of consecration among our Christian workers who have been deeply moved by the personality and the message of this man who was willing to work so hard for their sakes and for Christ.

MARY E. GERHARD.

TRYING DAYS IN CHINA

Yungsui, Hunan, August 31, 1925.

Dear Ones in the Homeland:

"Oh sing unto Jehovah a new song for He hath done marvelous things." We truly want to sing with the Psalmist of old because God has been so good in delivering us and our city from what might have been great suffering.

During the last three months our military officer in command was a native of Yungsui, who in June, 1924, without warning, killed his superior officer while in Shenchow, at the time Messrs. Beck and Snyder received injuries. Our former officer early in July returned to Yungsui and attacked this man Tien, but in a two days' battle was repulsed. The day following the battle Tien invited a number of the town's leading men to escort to the graveyard the body of his brother who had been killed in battle. Just after they had gotten outside the city Tien ordered his bodyguard to shoot down the invited guests. Later in the day several were caught in their homes and shot. In all about seventeen people were murdered before the slaughter ceased.

Most of his under officers have also been robber chiefs of longer or shorter duration, thus they have continually made

very burdensome demands of money of all people throughout the district. The city has been reduced to a town of closed doors, all people of some means having gone to other places for safety. Many have been thrown into jail when the demands were not met at once.

Tien was ordered to appear before his chief at Shenchow. At first he refused to go but later he went with his two sons who were officers in his army. We, with many of the Chinese, had fears that the worst would come to Tien if they tried his case at Shenchow. The writer has prayed much over this affair asking God to spare our family the fear and worry which we felt would ensue if Tien were killed. God has been so near to us during these days and we want to praise His Name.

A change in workers is being made in our Paotsing outstation about fifteen miles away. Also a school is being reopened there. We had decided a week before to leave Yungsui last Friday for Paotsing. We started at 5 A. M. Friday, little realizing the worry and fear we were soon to escape. Upon arrival at Paotsing a little after noon the Christians were surprised to see that we got through. They informed us that Tien had been



SOME OF THE CHINESE CHILDREN AT AN EVANGELISTIC SERVICE

beheaded at Shenchow and the report was that Yungtsui had been looted. We assured them that we left Yungtsui in peace and no one there yet knew of the killing of Tien. We breathed a prayer of thankfulness to God that we were out of Yungtsui because we knew that consternation would soon break forth there. Later in the day our school-teacher came to Paotsing from Yungtsui, having left several hours after us. He reported that great excitement and fear were shown on every hand when people heard the news of the beheading.

Word came that soldiers were being sent to capture or drive out Tien's men and there was great fear that Yungtsui would be looted and burned before they should leave the city. Today four letters came from Yungtsui—one written at 3 o'clock in the morning on Sunday. All tell of the rumors they had on the street that the soldiers were going to rob the Chapel and the foreigners. Then when it was stated that the soldiers were soon to leave the city reports spread that the city would be burned. We know that few slept during those two nights as we had experienced such a time several months ago when the battle was on. The Christians said they could only pray and trust. What rejoicing when the local soldiers had all left without looting or burning. We hear that other soldiers have come into Yungtsui but not until after the people had the worry of a day and a night with-

out any soldiers to guard the city against robbers. The officer here at Paotsing was a friend of Tien so he and his soldiers also all left here on Saturday and Saturday night. Yesterday morning Government troops arrived and took charge. We are hoping military affairs will quiet down now so that people can open up for business and begin re-living again. Since the latter part of April the citizens have had very little peace of mind.

We are making several changes in the Chapel building here at Paotsing so as to better accommodate the people who come. We earnestly seek your prayers for the work here and at Yungtsui. Because of shortage of Chinese preachers we must bring over one of our Yungtsui preachers for Paotsing. In our Shenchow field death has claimed three of our strongest preachers within the last year.

Rain has come to refresh the earth recently but too late to save much of the rice and corn crop. Many people are now living on very short rations and some will be entirely without food before the year closes. It is going to be an extremely hard winter on thousands about here and no doubt many will have to succumb to hunger. It is even sadder to know that daily people about us are dying without a knowledge of the Saviour who came to give all who believe on Him the bread of LIFE.

WARD HARTMAN.



JAPANESE
CHILDREN
PLAYING
IN
SAND BOX
WITH
MISSIONARY'S
CHILD

A WEEK'S ACTIVITIES IN THE LIFE OF A MISSIONARY

By *Rev. Calvin K. Staudt*

A MISSIONARY in Baghdad in these days, if he is at all conscientious and has the driving force of Christ in his heart, must work incessantly, day and night. His life is not a simple one, but is rather a complex affair, made up of a multitude of duties—duties that touch every phase of Baghdadian life. I think it might be of some satisfaction to the Christian people of America to know that the great ideals of Christianity and Christ's way of living are being projected into hundreds of lives every day and into the whole social structure of this city, situated, as it is, in the midst of the Moslem world.

There is no better way of presenting this, in a concrete and telling way, than to tell about my work during the past week. The week is only typical of the kind of things that a modern missionary must do if he wants to be true to his trust.

Sunday, Nov. 8—Preached, through an interpreter, to the Protestant Congregation which meets in our house, and administered the communion. Taught a class of young men in the Sunday School which we started last spring. In the afternoon conducted a baptismal service in our living room. Received a number of callers throughout the day, some of whom came in the interests of the school. Among them was a mother and daughter who came to place a boy in the school and whose visit I shall never forget. When they were informed that it was impossible to receive another boy into our school we had to restrain the mother from falling down upon her knees in front of me and kissing my hands in her passionate plea that I should take her son.

Monday, Nov. 9—School opened at eight o'clock, with prayers and the singing of "True-Hearted, Whole-Hearted" and "Courage, Brother! Do Not Stumble." These songs we sang from the Church School Hymnal, of which we have a hundred copies, donated to us by the Board of Foreign Missions of the

Reformed Church. The morning assembly was followed by the study of the Bible and the "Science of Great Living." During the day I taught six and a half hours—and this is what I am doing every day. Six young men who came asking to be admitted into the school had to be turned away sorrowfully. The number turned away during the last six weeks really averaged more than six a day. After school was dismissed we had our weekly faculty meeting, and this is a meeting of great importance, in which nine teachers discuss their problems and plan for the welfare of the school. After this there came the daily Arabic lesson. This day was also a red letter day in the history of our Mission, for it was on this day that we received an important document from the Ministry of Education of the Iraq Government, in which they grant us the privilege to conduct a purely American Boys' School in the city of Baghdad, without any religious restrictions whatsoever—liberty to teach the Bible and make it obligatory.

Tuesday, Nov. 10—At the morning Assembly of the High School—for our school this year is divided into Primary and Secondary—Mr. Quincy Wright, Professor of Political Science in the University of Chicago, who came to the city to study the mandatory governments, spoke to the students. The daily program of teaching and school duties and an Arabic lesson went on as usual, with an added activity of Boy Scouts. In the evening we entertained in honor of Mr. and Mrs. Wright, some of the leaders in the Iraq Government and members of the Parliament, among whom were the former Prime Minister and President of the Parliament, and another ex-Minister. We created a bond of fellowship, and our conversation was well worth while. They were anxious that we Americans should do all we can for the uplift of the land, especially in matters of education. They left, I think, pleased to know that we have a desire to put ourselves side by side with them in self-forgetting service

and that we have a constructive program which is not denominationalizing.

Wednesday, Nov. 11—As usual, the day was filled with school activities—conducting prayer, teaching six and a half hours, the work of administration, meeting people who have come in the interest of their children or who brought them with a view of having them received in the school, but who had to be informed that there is no more room and that their children cannot enter. The thing that stands out on this day is the visit of a group of Jewish ladies, who came to consult us as to how to organize and run an organization for the benefit of the Jewish women of the city. They were given a house and a certain grant of money for this purpose, and they desire the help that Mrs. Staudt and I can give them. Of course, we suggested something on the order of the Y. W. C. A., with a trained worker at the head. A constitution which they have tentatively drawn up is on our table now for study and comment.

Thursday, Nov. 12—The outstanding feature of the day was the weekly meet-

ing of the Girls' Club in our house. These girls were organized by Mrs. Staudt about four weeks ago and they have as their object the improvement of themselves and the rendering of service to others. The members of the Society are confined to those who were in the Girls' School last year. They have chosen their own officers and committees. They are Moslem, Jews and Christians. They come for a whole half day. They open their meetings with prayer and with a helpful talk from Mrs. Staudt. They study Shakespeare, and bring in reports over which they have worked for a whole week. They have a game period and plan their service work. On this day, too, our schools received the request to witness, with the other schools of the city, the home-coming from England of His Majesty, King Faisal.

Friday, Nov. 13—The two eventful things we did this day were the organization of a Brotherhood in the School—a society on the order of a College Y. M. C. A.—and the entertaining of the Syrians who are in Baghdad. Before we organized our Brotherhood we had a few meetings with the students in which the ideals and principles for which our Brotherhood stands were fully explained. At the meeting today twenty-four boys boldly stepped out in front of the other students and signed the pledge, promising, among other things, that they will cultivate the spirit of Brotherhood and, with God's help, will try to live a life pleasing to Christ. Those who came forward were Moslems and Christians. They proceeded to elect officers, choosing as president a Protestant, as vice-president a Druse, as secretary a Moslem, as treasurer an Armenian Orthodox. I am confident that this Society will grow, that many others will take this solemn pledge and that it will be a mighty force for good in the school.

The other affair was the entertaining of the young people of Syria who have come to Baghdad since the War. Thirty-six responded to our invitation. With the exception of two or three, all these people have been trained in our Mission schools or in the University of Beirut. Fifteen of these were students or fellow-



GIRL ATTENDING MISSION SCHOOL AT MOSUL, MESOPOTAMIA

teachers of either Mrs. Staudt or myself when we were in Syria. Our guest book, in which they inscribed their names, shows that they have come from Aleppo, Hama, Homs, Damascus, Tyre, Sidon, Beirut, Tripoli, Ladicæa, Alexandretta. So successful was this affair that we mutually decided to have this gathering at our house many times throughout the year. I love these people. They are finely educated and have the American spirit and in turn they love the Americans. About half of them are Moslems. They need a Christian atmosphere and Christian influences and some even asked me whether I would not have an evening service again.

Saturday, Nov. 14—No school; but in the morning the teachers meet in departments to discuss their problems and plan to make their teaching more efficient, so as to be able to render the highest possible service in their work. This morning we had omitted this feature of our weekly program, and instead I went and visited some of the school boys who were sick. In Baghdad West, I entered a

humble home, with a family of seven living in one room. They are Assyrians, refugees from Urumia. There the head of the family was an archdeacon in the Nestorian Church, was educated in an American School, is most desirous that his children should have the same education, and is making every sacrifice to have two of his children come to our school. We sat for two hours or more over our tea cups as he told me the history and ancient glory of his Church. He read to me the long list of Patriarchs beginning with St. Peter and St. Thomas, the first disciples of Christ; St. Adai, who was one of the Seventy; St. Mari, who did that great missionary work at Ctesiphon, which is not far from Baghdad, down to the boy Patriarch who is now in England receiving his education. It was indeed a sacrament as we broke our bread over the tea cups. And as I left he invoked God's blessing upon me and said, "Do with my children as you would if they were your own," and, in turn, I asked God's richest blessing upon him and his humble home.

Baghdad, Iraq.



AT THE WEDDING OF MISS SARAH R. MOSER AND MR. A. BERTRAM DAVIS.
BOTH OF OUR CHINA MISSION

AMERICA AND MISSIONS

THE discovery of America was the work of God by the hand of man. Next to the birth of Christ, it is the central event in history. If we may attribute the discovery of America to a single cause, it lay in the spirit of the Reformation, which was a period of intense research. Columbus grew up in this atmosphere and it is no surprise that his genius caught the inspiration of the age which led him to discover our native land. It is plain now that his destiny was not in the little Spanish realm. "His thoughts were vaster than his country." They were wide as the world.

Who can describe the significance of the phrase—"A New World!"? It was new in every sense of the word. To the eyes of Columbus it was as new as though it had just sprung from the hands of the Creator. There was a charm in the sweet music of the birds, the spicy odors of the flowers and the luscious fruit of the trees that he spoke of it as "the sweetest thing in the world." The heroic discoverer saw but the natural beauty of this virgin continent. He couldn't see the hidden wealth in its tranquil bosom. He did not know the gracious influences that were to issue from its shores and bring liberty and prosperity to all the nations of the world.

America has ever been a religious nation. Our religion was born in the mind of God, exemplified in the life of Christ, and issues in streams of mercy to all mankind. To the eternal glory of America, be it said she was the first nation in the world to assert the idea of the King of heaven, as set forth in the plain declaration, "My kingdom is not of this world." The spirit that animates all her loyal citizens is, "Christ for the world we sing." The life problem of all nations stirs the heart's blood of our people. The history of our nation proves that we live and labor for the highest and best interests of all people. This may not be the aim and purpose of all Americans, but it is the determining principle in the actions of all true and loyal Christian Americans. We seek the welfare of all men. The Church of Christ in the

New World is ever extending her borders in the lands across the seas. It is showing to the whole world that we are able, by the help of the Lord, to proclaim the precious Gospel of life, liberty and happiness to all mankind, and thus solve the problem of the ages.

America is to the modern world what Israel was to the nations before the time of Christ. The salvation of over one billion souls in the world depends, in large measure, upon the prayers and efforts, the men and the means, of our own dear native land. We dare not shut our eyes to our vast privileges, our golden opportunities and our invaluable resources. We are, today, the richest nation on the face of the globe. Rich in population, rich in intellect, rich in grace and rich in wealth. Jesus Christ comes to us in this new era as He came to the Jews in the days of His flesh, and our future glory and greatness as a nation will depend upon how we will receive Him. God forbid that it should be said of us, as it is written of them, "He came unto his own, and his own received him *not*."

God calls us, as a nation and as a denomination, to lengthen our cords and strengthen our stakes. How ready men are to imagine terrible things when they are not very anxious to do a thing! They have only to hear of a failure of the potato crop, or of a suspension of a factory, or of a strike in a coal mine, in order to make them quail as if the whole world were dependent upon these particular resources. Our heavenly Father has food for us to eat of whereof we do not know. He always supplies all our needs.

America is another name for *Opportunity*. And the Christians in America are to catch the vision of the millions in need of redemption, and go forth to publish the story of Jesus and His love. It is one of the finest traits in the character of Columbus, the discoverer of our dear native land, that he invariably acted under the conviction that the Lord had chosen *him* to accomplish this great task. What a host of workers would go forth into the untrodden paths of service for Jesus, if they *knew* that the Lord

was *calling them* for this holy mission! What a multitude of givers would rise up, with a spirit of sacrificial giving, if they *saw* the discovery of *saved souls* made possible by their gifts!

If America is to lead the onward march of humanity, let her plant the Cross of Christ high in the very heart of heathenism, for then only can her flag safely float over it. God grant that our

hopes and aspirations may awaken forces in the Church and in the Nation during the New Year which in all time to come shall influence the welfare, the dignity, and the freedom of mankind. And may the Almighty Father hasten the day when all the world shall own Him as the Lord of all, and then shall there be One Flag, one Land, one Heart, one Hand and one Nation forevermore.

KEEPING FAITH

ALL life is a trust and gives us a charge to keep; there are certain obligations of which we are bound to be mindful in particular. The Christmas season has laid emphasis on what it means to make and keep a promise to a child. The young of the race are the last who deserve to be disappointed. They come upon the stage with their eyes shining in expectation, believing the world to be as good, as true, as lovely, as it seems. He who deceives that expectation justly incurs the universal social censure. Long ago a very wise book said that it were better for such a one to be drowned in the sea with a millstone about his neck. Upon the child himself, though he may not yet be told of it, there lies the necessity of keeping faith with the future, when those who have charge of the tasks and burdens of today must lay them down.

We are bound to keep faith with duty—but that word duty, thrown at us too often, seems harsh, crabbed and angular, as though there were little prospects of

fun in living up to the law, paying taxes, manifesting good citizenship in a community, holding the solidarity of the family against subversive undermining forces, fulfilling the daily round of customary occupation in office, mill, or any sort of workshop, and coming home at nightfall to the family circle, cheerful though weary, finding a refuge and a stronghold within the household walls. Yet that broad, traveled way of convention, despised and decried by so many social revolutionists, has been the straight road to happiness for myriads of quiet, ordered lives that have never been notorious and yet have blessed our earth.

Finally we have the faith to keep with ourselves. There is no gain to compensate for the forfeiture of self-respect. We have to find content in our own society when we must be alone, and we cannot enjoy the satisfaction of a heart at peace, a mind at rest, if we have hauled down the flag and surrendered the inner citadel.—*Public Ledger*.



REV. I. G. NACE AND JAPANESE PASTORS
OF AKITA PROVINCE

FAMOUS MISSIONARY EIGHTY YEARS OLD

Dr. Arthur H. Smith, one of the best-known Protestant missionaries in the world, recently celebrated his eightieth birthday at Tunghsien, China. Dr. Smith is credited by the newspapers with having been the author of the proposal that the United States return to China the unexpended portion of the Boxer Indemnity fund. He is more worthy of fame for having been the author of "Chinese Characteristics," one book that has remained authoritative for more than thirty years.

CHURCH-BUILDING FUNDS

(Continued from Page 18)

sisters. Invested in Hale Memorial Reformed Church, Dayton, Ohio.

990—The John and Elizabeth Kline Church-building Fund of \$500. Bequest of Rev. Alpha K. Kline, of Trafford, Pa., in memory of his parents. Invested in St. Mark's Reformed Church, Brooklyn, N. Y.

991—The Sarah Johnston Kline Church-building Fund of \$500. Bequest of Rev. Alpha K. Kline, of Trafford, Pa., in memory of his deceased wife. Invested in Grace Reformed Church, Canton, Ohio.

992—The Sarah Schell Church-building Fund of \$500. Contributed by Stephen Schell, Alliance, Ohio, in memory of his deceased wife, both members of the Reformed Church of Louisville,

Ohio. Invested in Hale Memorial Reformed Church, Dayton, Ohio.

993—The Willow Street Reformed Sunday School Church-building Fund of \$500. Contributed by the Willow Street Reformed Sunday School, Willow Street, Pa. Invested in Grace Reformed Church, Canton, Ohio.

994—The John A. and Flora Kemp Yingling Church-building Fund of \$500. Contributed by John A. Yingling and wife, Taneytown, Md., members of Grace Reformed Church. Invested in Hungarian Reformed Church, Kalamazoo, Mich.

995—The St. John's Reformed Church of Mickley, Pa., Church-building Fund of \$500. Contributed by—. Invested in Hungarian Reformed Church, Kalamazoo, Mich.

Do You Have a Copy of "The Martyr of Huping?" If Not, Secure One Now!

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of October

	1924			1925			Increase	Decrease
	Appt.	Specials	Total	Appt.	Specials	Total		
Synods								
Eastern	\$5,243.65	\$13,826.21	\$19,069.86	\$6,554.29	\$735.22	\$7,589.51		\$11,480.35
Ohio	4,701.35	2,193.48	6,894.83	5,058.35	324.50	5,382.85		1,511.98
Northwest	656.57	553.88	1,210.45	1,083.55	16.51	1,100.06		110.39
Pittsburgh	2,954.65	1,367.29	4,321.94	1,015.43	20.23	1,035.66		3,286.28
Potomac	3,239.90	838.50	4,078.40	3,336.39	157.90	3,494.29		584.11
German of East.	602.93	85.00	687.93	269.52	100.00	369.52		318.41
Mid-West	397.66	13.00	410.66	444.86	110.00	554.86		\$144.20
W. M. S. G. S.		2,954.16	2,954.16		5,981.44	5,981.44		3,027.28
Annuit Bonds		1,000.00	1,000.00		2,000.00	2,000.00		1,000.00
Miscellaneous		40.05	40.05		220.00	220.00		179.95
Totals	\$17,796.71	\$22,871.57	\$40,668.28	\$18,062.39	\$9,665.80	\$27,728.19	\$4,351.43	\$17,291.52
						Net Decrease		\$12,940.09

Comparative Receipts for the Month of November

	1924			1925			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$11,188.70	\$3,460.33	\$14,649.03	\$7,629.31	\$6,076.00	\$13,705.31		\$943.72
Ohio	4,186.50	2,277.50	6,464.00	4,731.35	1,238.07	5,969.42		494.58
Northwest	852.52	63.00	915.52	380.80	40.00	420.80		494.72
Pittsburgh	700.00	81.00	781.00	1,912.80	15.00	2,027.80		\$1,246.80
Potomac	1,946.88	190.50	2,137.38	1,786.31	675.00	2,461.31		323.93
German of East.	477.22	2.15	479.37	475.00	15.55	490.55		11.18
Mid-West	1,459.73	25.00	1,484.73	1,929.05		1,929.05		444.32
W. M. S. G. S.		1,128.56	1,128.56		6,001.68	6,001.68		4,873.12
Annuit Bonds		1,000.00	1,000.00					1,000.00
Bequests					200.00	200.00		200.00
Miscellaneous		511.57	511.57		210.00	210.00		301.57
Totals	\$20,811.55	\$8,739.61	\$29,551.16	\$18,844.62	\$14,571.30	\$33,415.92	\$7,009.35	\$3,234.59
						Net Increase		\$3,864.76

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

EDITORIAL

MAY 26—THE CONVENTION OF THE WOMAN'S MISSIONARY SOCIETY, PHILADELPHIA, PA.

ALREADY the City of Penn is a-tingle with preparations for the Sesqui-Centennial Celebration of the Declaration of Independence. Hundreds of national organizations will hold their conventions this year in Philadelphia with the hope that the members will catch the message proclaimed by the Liberty Bell on that memorable 4th of July. Our convention will be one among the many. Visitors will have the opportunity to see

not only a beautifully fashioned city of parks and buildings, but the results of that creative genius which put Christianity, Education, Culture and business at work in the virgin soil of a new nation.

Modern cities have in common handsome Church edifices, theaters, moving pictures, department stores—these can be seen in any city—but Philadelphia stands alone in having a Liberty Bell and an Independence Hall.

RELEASED AFTER TWENTY-FIVE YEARS

DECEMBER 6th, in Philadelphia, Dr. Russell H. Conwell died. There is hardly a town in the United States where Dr. Conwell's voice has not been heard in his famous lecture "Acres of Diamonds." People everywhere loved and admired him, but it was in his own City that he received his crowning recognition. In 1923, in the presence of a large gathering in the Academy of Music, Dr. Conwell received the "Philadelphia Award" accompanied by a draft for \$10,000 as recognition of first place in achievements for Philadelphia.

I am writing this the day after his death. For twenty-five years I have locked in my heart a story about Dr. Conwell and his death has moved me to "pass it on." Before I tell the story, permit a few lines from his last literary effort, "My Prayer"—written in verse while he was very sick in the Samaritan Hospital: "I ask not for a larger garden
But for finer seeds,
I ask not for a more distant view
But for a clearer vision of the hills between."

The last line expresses my burden of twenty-five years ago; it wasn't the distant view, it was the immediate—"the hills between."

We were in a small parish in the Home Mission Field. Salary checks from the board came quarterly, but rent, help, small children's necessities, food and clothing, doctor's bill and a few *ideals of living standards* played havoc with every attempted system of making our salary cover expenses. We had the feeling that the congregation looked upon us as poor in management and the gall of it drove the joy and enthusiasm from the ideals we were trying to maintain. One of these ideals included attending the lectures given for the benefit of The Public Library. One night we heard Dr. Conwell deliver his lecture, "Acres of Diamonds."

When we returned from the lecture I had "A clearer vision of the hills between." A good many years ago it was quite the fashion for young women to "take painting lessons" and I had taken them. They had been carefully wrapped

up like the talent in the parable and I never expected to use them until after I heard Dr. Conwell's lecture. He gave me the courage to open a studio. He helped me to lift my head. I understand what is meant by "All classes mourn his loss." Such a life lives on longer than the substantial monuments of Bethany Tabernacle, the Samaritan Hospital and Temple College, although the organization of such institutions is a wonderful achievement. Dr. George W. Richards called attention to this in his letter of sympathy, published in *The Public Ledger*. Dr. Richards said: "Dr. Conwell leaves behind him institutions well organized and established which is rare in the history of ministry." We can only add "David served his own generation by the will of God." Dr. Conwell did also.

IMPORTANT EVENTS FOR JANUARY

The Federation of Woman's Boards of Foreign Missions of North America will meet in annual session at Haddon Hall, Atlantic City, January 9-11th. The Missionary Enterprise in its Relation to World Peace, Inter-racial Relationships, Present Situation in China, and Industrialism as it affects the work for Women and Children will be discussed. Prominent women from this and other countries will lead the discussions. January 10th, 2.30, 7.30, open meeting—it is hoped that women in the vicinity of Philadelphia will plan to attend.

The Foreign Mission Conference of North America will convene at the same place from January 12-14th. Questions of great importance to the Kingdom will be discussed.

The annual meeting of the Home Missions Council and Council of Women for Home Missions will be held in St. Louis, Mo., January 21-25th, 1926. The program provides for a combination of a National Missions Conference with the Annual Meeting. Facing the Facts—Facing the Future is the theme for these sessions. Separate sessions will be held on January 21; executive sessions Friday and Saturday morning; public meet-

ings Friday and Saturday afternoons and evenings, January 22nd and 23rd. At the Sunday morning and evening services representatives attending the meeting will serve in local pulpits.

DIRECTORY CHANGES

The following changes in names and addresses of Synodical officers should be noted:

DISTRICT SYNODS

Eastern: Pres., Mrs. J. W. Fillman, 2213 Tioga St., Philadelphia, Pa.; 1st V. P., Mrs. O. H. E. Rauch, 242 Mather Road, Jenkintown, Pa.; 2nd Vice Pres., Mrs. J. M. Mengel, 1056 N. 5th St., Reading, Pa.

SECRETARIES OF DEPARTMENTS

Literature—Mrs. Milton Sterner, 41 Miller St., Phillipsburg, N. J.

Temperance—Mrs. Chas. Schaeffer, 45 Lafayette St., Tamaqua, Pa.

Potomac: Pres., Mrs. A. S. Dechant, Hanover, Pa.; 1st V. P., Miss Anna J. Groh, Carlisle, Pa. Secretary of Temperance, Mrs. J. Riley Bergey, 337 E. 31st St., Baltimore, Md.

Pittsburgh: Secretary of Mission Band, Mrs. H. N. Bassler, 823 Franklin Ave., Wilkensburg, Pa.; Secretary of Stewardship, Mrs. Paul J. Dundore, 14 Penn Ave., Greenville, Pa.

Midwest: 2nd V. P., Mrs. M. E. Beck, 2741 Jackson Blvd., Chicago, Ill. Secretary of Literature, Mrs. L. H. Ludwig, 1410 Villa Ave., Sioux City, Iowa.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewart, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

INCREASE MEMBERSHIP CAMPAIGN

THE FORMULA FOR A GOOD MISSIONARY SOCIETY

**Enthusiasm + Service — Self × Activity ÷ Every-member =
A GOOD MISSIONARY SOCIETY**

Enthusiasm.—This emotion plays on our feelings; because of this many people are afraid of it. Of course an enthusiasm with nothing but display—one that resembles a straw fire which flares up quickly and burns brightly—such an enthusiasm is of short duration. The other kind which is so reserved that it is without display or exhibition never gets to be a glowing one. Neither of these will make an organization grow. We want an enthusiasm that is full of ardor, zeal and devotion, one that creates an eager interest, one that fills us with a passion for winning souls. Enthusiasm alone will not evangelize the world. Let us add Service and see what that combination will do.

Enthusiasm+Service. — These together produce a commendable devotion. We are saved to serve and if we would save others we must serve. Service consists of work. We may not possess creative or intellectual powers by means of which we can serve humanity; ours may just be the lowly, lonely task of faithfulness, as that of the man who walks along the railroad track in the mountainous regions of our country and turns the switch so that the travelers on that road may reach their desired destination. There are many weary travelers here upon earth who are in need of someone turning the switch in their lives, and thereby saving them from ruin and destruction. Frequently the need is not more work, but a better motive and that gives us

Enthusiasm+Service—Self.—We must remember that God looks at the heart, and His blessings cannot rest upon pretense, therefore we must subtract from this enthusiastic service, *Self*. Not achieving for any glory or prestige to ourselves, but to glorify God and alleviate the sufferings of mankind. When such a motive permeates our lives we are no longer

satisfied with haphazard service and that condition can be expressed by

Enthusiasm+Service—Self × Activity.—Activity gives evidence of life; without life an object is dead. So are our missionary societies dead without activity. "Christian Women in Action" have a mighty power. The far-reaching possibilities of missionary activities can be made a great force for reclaiming the world for Christ. To spread the gospel is our outstanding task, but how can we refrain from drawing into the scope of missionary activities the social conditions of the world, so His Kingdom can come and His will be done on earth as it is in heaven? Certainly a large task which needs to be divided and shared in by EVERY MEMBER.

Enthusiasm + Service—Self × Activity ÷ EVERY MEMBER: Division seemed difficult when we were in school. Just so it is difficult at times to divide the work of the Woman's Missionary Society amongst its members. If we succeed in doing it our Society will grow. Shall we not try it? The President of the local Society who busies himself dividing the work is much more efficient than the one who does it all so beautifully herself. After we have added, subtracted, multiplied and divided the various qualities and quantities of this formula, we think we have a solution to the problem believing that
Enthusiasm + Service—Self × Activity ÷ Every Member will = a GOOD MISSIONARY SOCIETY.

MRS. L. W. STOLTE.

A WELCOME!

We cordially welcome into the ranks of the W. M. S. G. S. the following new societies reported at headquarters the past few weeks:

Wyoming Classis: Turbotville, Pa.,

Mrs. J. C. Sanders, Pres., 7 members. Juniata Classis: Claysburg, Pa., Miss Mabel Burket, Pres., 14 members; Roaring Springs, Mrs. C. S. Stephens, Pres., 14 members; Williamsburg, Pa., Miss Emmeline C. Patterson, Pres., 14 members; Hollidaysburg, Mrs. C. A. Huyette, Pres.; Huntingdon, Pa., Miss Grace Brewster, Pres., 72 members; Altoona, Pa., (Christ) Mrs. A. M. Krick, Pres.,

60 members. East Pennsylvania Classis: Northampton (St. Paul's), Mrs. Clarence Hawk, Pres., 19 members. North Carolina Classis: Hedrick's Grove, Mrs. Grover Hedrick, Pres., 13 members.

Will the list be larger next month? A challenge to Secretaries of O. & M.!

Note: Miss Jennie Applebach, of Applebachville, Pa., left a legacy of \$100 to the W. M. S. of Tohickon Classis.

THE SABBATIC YEAR OF THE UNITED DAY OF PRAYER

AT the time of the celebration of the Jubilee of the Women's Board of Foreign Missions, or shortly thereafter, there began the observance of a Day of Prayer for Foreign Missions by the women of the United States. Mrs. Henry W. Peabody and Mrs. W. A. Montgomery apparently originated the idea. If memories serve correctly, Mrs. Darwin R. James was responsible for inaugurating the observance of the Day of Prayer for Home Missions about the same time or soon afterward. The foreign observance occurred on Friday in the January Week of Prayer and the home observance in November in connection with Home Mission Week. These separate Days continued until 1919; then a joint observance was made possible and it was decided to have this annually on the first Friday in Lent. Sometimes the Day of Prayer for Missions occurs in February, sometimes in March. Canada now also observes this same day.

A joint committee representing the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions plans the material which is jointly printed by the two organizations.

The "World to Christ We Bring" was the theme for the first united observance which occurred on February 20, 1920. The theme in 1921 was "God's Word and Work for the World;" the next year it was "A Service of Prayer and Praise;" in 1923, "The Light of the World;" in 1924, "The Spirit of Power;" in 1925, "Even As Thou Wilt," and for 1926, "In Everything by Prayer."

I well remember how the women on the first joint committee discussed with great

care the number of programs that would be needed and decided to print 20,000, hoping all would be sold. Two later editions were required that year, the three totaling 50,000. Each year since has shown increase: 63,000 in 1921; 75,400 in 1922; 79,700 in 1923; 90,000 in 1924; 97,900 in 1925. What will our figure be for February 19, 1926?

Each year of the united observance "A Call to Prayer" card for preliminary use has been printed. The number of cards needed fluctuates considerably. For the 1920 observance 150,000 were used. This large number was partly owing to the fact that the Interchurch World Movement co-operated in promoting its use. For 1921 there were distributed 104,000; for 1922, 76,000; for 1923, 85,800; for 1924, 110,600; while for 1925, 96,300. We hope everyone will help to make this a banner year in use of the card.

While the observance is primarily and fundamentally for prayer and not for the raising of money, the aggregate of free-will offerings on the Day for the three designated objects has become a considerable total, and one upon which all three rely for partial maintenance. A few larger amounts are contributed, but the majority are quite small—\$2, \$5, \$10, yet in 1925 they totalled somewhat over \$3600, which was divided equally between home and foreign mission objects: Christian Literature for Women and Children in Mission Fields, Women's Union Christian Colleges in Foreign Lands and Work among Farm and Cannery Migrants.

FLORENCE E. QUINLAN.

PAGANISM AND MISSIONS

By Julia H. Bartholomew

(To be used with February program)

IN that very able book, "The Religions of Mankind," Edmund Davison Soper says, "The Christian cannot but look on all other religions as the expression of man's unsatisfied longing after God and his attempt to reach the blessedness God alone can impart. Seen in this light the Christian cannot be intolerant It will be impossible to refrain from giving to those who do not know Jesus Christ the message of moral victory and spiritual exaltation which can only be achieved through Him. And this is the primary and everlasting purpose of Christian missions." Convinced that these words are true and wise, the missionary feels obliged to study the type of paganism that has a hold upon the people of the land where he has chosen to spread the knowledge of Jesus Christ. Approached with an inquiring mind and a sympathetic attitude this may prove to be a most interesting phase of the great problem of imparting the missionary message. At the same time it requires great patience, for paganism is frequently so dense and oppressive that every effort seems to meet with a disheartening and staggering situation. However, it is really one of the hills in the pathway of success, and must be climbed if the missionary would stand with his converts where the clear light of comprehension illumines all around. Writings and biographies have come from the field to prove that this achievement is not an idle dream, but a possibility. Space permits the mention of only one book, which is certainly among the very best of its kind: "The Man From An African Jungle," by W. C. Wilcox. Missionary literature is now becoming abundant, and is extraordinarily interesting when one has once caught the inspiration.

In studying paganism the fact should be kept in mind that these primitive people have always been groping after the Creator and Ruler of the world. Thus an illuminating ray is shed on the dark problem, and there is some light on the

path that will lead to the soul of the pagan in each land. To know that they have really tried to find God in the sun and in all His awe-inspiring creations in nature, is to feel that they have ignorantly worshiped Him. When cruelty and disgusting practices have obsessed them the tragedy of their unenlightenment is shown; and an overwhelming pity arises because creatures of God's making could sink to such depths. The whole world needs a great deal of God to keep it right. For this cause Jesus Christ came.

Some of the ancient religions have extensive literature to aid the missionary in his investigations. But the acquirement of such knowledge must depend upon a familiarity with the language, which is more or less difficult to all, and often a great way off to the young worker. When the missionary gets along far enough to delve into the folk-lore it is always found interesting and revealing. It quite often yields an understanding of the way in which a particular type of mind may be reached. Legends and traditions are frequently very fascinating, and quite reward the student. There is power also in the knowledge that comes from personal contact, from the human touch, from telepathy perhaps. Sometimes one who has not much facility in getting the language has a great endowment of personality. It is said that music has a language of its own, and the art of linking all hearts and tongues. In many missionary experiences this fact is fully demonstrated. Then there is the healing touch of the physician and the nurse; truly reaching minds as well as bodies, and miracle working more intensely where the difficulties seem greatest. Any contact with little children reaches mothers as well; the teaching of little folk in any way is one of the surest, easiest and happiest kinds of work. The minds and souls of tiny children are pure and plastic in any race. Childhood must be the point at which the nations are nearest together.

Although the Catholic religion prevails in South America, paganism, too, has a strong hold on a vast number of the inhabitants, some of whom are of mixed races, others entirely Indian. One must seek there for a key that will unlock the door of approach. They are needy and ignorant, and modern life is rapidly making them our very near neighbors.

When the missionary goes to Africa he finds himself confronted with various forms of animistic religion. Early man attributed life to nature; everything around him he saw as animated with a spirit something like his own. Africa is tribal, and all the people who have this form of faith, and have not advanced beyond it, are in the tribal form of organization.

"Negro and Bantu tribes occupy a large portion of Africa and constitute the largest single group of animists to be found anywhere." Here the missionary finds no written language, no literature of any sort, to help him. These people are living and thinking as they have done for a thousand years; there has been no social progress. "We are dealing, then, with man not at his best, but man undeveloped and curtailed and cramped and dwarfed. He is a man to be sure, but a man without the touch which lifts him out of the purely natural into the sphere of the spirit." This primitive man believes in spirits but is not spiritual. Animism has produced the *totem* (meaning a group); the *tabu* (sacred, or prohibited); and the *fetish* (from *facere*, to make); that is, something made for the purpose of getting in touch with the spirits. It requires very patient study to get any way near to the roots of the savage beliefs, which can only be touched upon here. From lower and central Africa one goes up to Egypt; there one encounters the locale of very ancient civilization. Egyptian culture and philosophy are now being increasingly revealed by excavation of buried ruins, and interpretation of art and writings that have been hidden under the sand of centuries.

Further east there lie the lands where

the three great religions of the true God have been founded. And east of this section of the earth lie the lands of Zoroaster, Brahma, Buddha, Confucius, and many lesser religions, or cults. The missionary in each of these Oriental lands has a difficult language to learn, a great literature to study, a strange people to analyze. He must walk humbly among the learned, for in each of these countries he may, perhaps must, encounter men of learning and very sure of their own ancient culture. He must think and act very simply, as well; for the greater amount of his intercourse doubtless will be among minds that have been far removed from opportunity of any kind. As for the women, in all these races, they are far below the men. Paganism for women means everything that keeps her ignorant, superstitious, degraded and enslaved to man. If the women in pagan lands knew, and could send a message to Christian women, it would be a very heart-rending appeal.

In *The Missionary Review of the World*, page six, January, 1925, there is an article about missionary progress that is very informing. From it are taken the following quotations: "Great changes have taken place in political situations that seriously effect missionary work. Korea has been absorbed by Japan; China has become a greatly disturbed republic; India is eagerly seeking self-determination; Persia has had upheaval after upheaval in an effort to gain stability; Turkey has become a republic . . . Africa has been extensively developed and has been reapportioned in mandates since the World War . . . Latin America is less changed than most of the Asiatic countries, but Mexico has been in an almost continued state of revolution and several other Latin American governments have been overthrown. Marked progress has been made in Peru, Bolivia and Ecuador in religious liberty, and there is vastly better understanding between Latin Americans and North Americans. This has contributed to the progress of evangelical Christianity, largely through the influence of the Committee on Co-operation in Latin America."

BUDDHIST MISSIONARY ACTIVITY IN AMERICA

What? Did you see it, ye members of missionary societies in America? Buddhism has sent a missionary to America—nor is it his first trip, nor is he the only propagator of Buddhist missionary activity in America. Their missionaries have as much international right to be here as we have to be there. A discontent with the formality of Christianity and a lack of interest in the Christ Way is proving fertile soil, in the hearts of not over-informed women, for this seed of Buddhism. In fact, contrary to his avowed missionary purpose as stated in the *New York World* at the time of his arrival, October 26, other newspapers quote the Honorable Anagarika Dharmapala as acclaiming the sole purpose of his trip to America to be that of a visit to San Francisco in order to thank a certain American lady for her gifts, by means of which a hospital in Colombo and a temple in Calcutta have been made possible.

There are some—and there will be more—who ask that Christian missionary activity be justified in the face of facts which the first international religion, Buddhism, proposes. They do well to ask it of Christian missionaries. We do poorly, poorly, indeed, to reply merely with a statement and no explanation that Christianity is THE SUPREME, superior religion because—well, because it is.

Undoubtedly there has been some borrowing of ideas among both religious systems in the course of their developments. But the reading missionary public should not be too quickly put into a quandary by certain *untested* statements. The following quotation would seem to compare favorably with the best ethics in Christianity: "Also he (Buddha) taught that we should overcome the angry one by love, the bad one by goodness, the mean one by liberality, the liar by the truth." Upon closer examination, however, the idea of love; of an active, effective interest or connection with any one, does not see incompatible with Buddha's "Way of Virtue." Compare with the previous statements, these quotations from the Dhamapada, the teachings of Buddha, "Take a liking to nothing; loss

of the prize is the evil. There are no bonds for him who has neither likes nor dislikes." Again, at more critical study, the expression "that we should overcome the angry one by love," is found to be more truthfully rendered into English, "that we should overcome the angry one by *not being angry*," for the exact translation of the great Buddha's words are "Never does hatred cease by hating; by not hating does it cease; this is the ancient law."

There is a difference between the concept of "not hating" and the active opposite force of love. Obviously, the active opposite force has advantage in the tug-of-war.

So we would wish that the public were not too credulous in accepting things as they sometimes seem. There are many admirable things in Buddhism. There is, also, much thought acceptable to the Christian view. But the Christ way and the Buddha way are separate roads, running sometimes on the same road bed, but entirely distinguishable.

GRACE WALBORN SNYDER,

(Now doing research work in Buddhism at the Union Theological Seminary).

MONTHLY QUIZ

1. *A Buddhist missionary came to America for what purpose?*
2. *The fall institute disclosed what fact? What is recommended to remedy the oversight?*
3. *What occasion took our General Thank Offering Secretary to North Carolina?*
4. *How many reasons does Mrs. Winter give for tithing?*
5. *What important event is scheduled for May 26?*
6. *The author of "Acres of Diamonds" organized what institutions?*
7. *Report the formula for a Good Missionary Society.*
8. *How many new Woman's Missionary Societies are reported?*
9. *How many times are women mentioned in the Gospels?*
10. *What was the early name in the Congregational Church for "deaconesses?" Name qualifications.*

EXCERPTS FROM
"THE STATUS OF WOMEN IN THE CHURCH"

By Mrs. Charles K. Roys

(For March Program)

AS a background to any discussion of the present position of women in the Church, it is illuminating to look into the place she held in the early Church. Women are mentioned in the Gospels twenty-six times. There were Jesus' relatives, His disciples' relatives, His women disciples who joined His band in Galilee, came with Him to Jerusalem, watched His crucifixion, and were the first to greet Him after He was risen.

Christ's attitude toward woman has a vital bearing on the position she should hold in the modern Church. Many of the parables seem to have been especially intended for the women in His audiences. Some of His most wonderful teachings were addressed directly to women, as indicated in His talk with the woman of Samaria and with Martha at the resurrection of Lazarus.

Turning to the Acts and Epistles for light on the position of women in the Apostolic Church, we find them often mentioned. There were the women apostles whom Saul persecuted; there were women who prophesied, as, for example, the four daughters of the evangelist Philip; there were deaconesses like Phoebe; there were women who like Chloe and Lydia opened their homes for church services.

In the *Early Church* one finds women active as deaconesses, ministering to the sick and forming the earliest order of women in connection with the Church in the Roman Empire. It is difficult to overstate the influence women exercised in the *Early Church* as wives and mothers. The lives of St. Helena and Monica furnish ample illustrations of this. Women were among the Martyrs in the *Early Church*.

Running down through the *Mediaeval Church*, we find abbesses taking the place in the monastic system of deaconesses, some of these abbesses ruling over houses of men as well as women. They presided at important Church synods, exercising

the power of a Bishop. After the Reformation we find women in the Protestant Church in Europe raised to a high level of service. The earliest Protestant group, the Waldensians, allowed women to preach. The Society of Friends from the very beginning gave this position to women. The early Methodist Church licensed a few women to preach as local supplies.

In the *Colonial Church* in America women preachers had a trying time. The stories of the expelling of Anne Hutchinson and two women Quaker preachers illustrate the difficulty of those days. The early Congregational Church in New England had an order called "The Church Widows" (later named "Deaconesses"). For membership in this Order a woman had to be at least sixty years old, "rugged physically, full of tact, refined in nature." Lutherans and the Protestant Episcopal Church also organized Deaconesses.

Turning to the Church *today* one finds, in addition to deaconesses, that women are filling important positions as pastors' assistants and as religious education directors. They have long been leaders in the organized benevolences of the Church from the time when "The Boston Female Society for Missionary Purposes" was organized in 1800 and "The Female Cent Institute" in New Hampshire, which was organized in 1804 on the principle of one cent per week for missions.

Women have also had a place in the authoritative councils of the Church. Frances Willard was the first woman appointed as a delegate to the General Conference of the Northern Methodist Church. It is interesting to note, however, that she was refused her seat because it was "unconstitutional."

Turning to the Orient, one finds that just as the Civil War gave American women the great incentive to self-expression, so the World War has, in Oriental

countries, stirred the women to new activities. Japanese women are dealing courageously with vice and liquor questions. Four states in India have given the ballot to women. The part of women in Korea in the revolution is well known. In China women are breaking away from the three Confucian obediences enjoined on women and are wishing to play their part in the world, doing their work with the men on the principle "equal work for equal pay."

Looking into the future, three things seem evident: (1) The Church must give leadership and real power to younger women if it is to hold them in the face of

their other opportunities for leadership. (2) The Orient seems to be moving more rapidly in this direction than is the West. The graduates of our Mission colleges seem quite naturally to be assuming the leadership in the Church for which their training so well fits them. (3) Without question a place will, in the future, be given to women on the highest Councils of the Church. May this be the result, not of any feminist outburst on the part of the women themselves, but because women have a real contribution to make. The task of the Christian Church today, as never before in its history, calls for the very best thinking of men and women together.

SEEING IS BELIEVING

WE sometimes fix our hopes and expectations so high that the realization never comes up to what we look for. Our dreams never come true.

This was surely not the experience we had when we saw Catawba College. We had heard and read of it, but we can truly say that "the half had never been told." The wonderful new college building with its abundant room, its spacious entrance corridor with tiled floor, its commodious chapel with a Mason and Hamlin concert grand piano, its comfortable attractive suites of rooms for professors and teachers, and best of all the fine rooms for boys—and all this at so nominal a cost. A conservative estimate of what this building would cost today has been placed at \$300,000, and all this was acquired for less than \$50,000. Surely it was a kind Providence that placed this beautiful and attractive building at the disposal of the Reformed Church. The guest rooms are so convenient and attractively furnished, done by the Woman's Missionary Society of North Carolina Classis. These energetic and devoted women have pledged themselves to pay to the college \$1000 each year for five years. This is in addition to their regular missionary society obligations, and adds \$1.20 to the missionary dues of each member. They are enthusiastic in behalf of their College and are ready to give it substantial assistance.

The Girls' Dormitory was our greatest surprise. It is a gem of beauty and attractiveness. Its construction is a marvel of convenience for the girls, a bathroom fully equipped for every two rooms, these rooms accommodating four girls. The rooms are all well ventilated, and beautifully furnished with dresser, chiffonier, library table, rocking chairs and rugs. There are also two large daintily furnished social rooms with piano, easy chairs, a large fireplace in each. These would be most appealing to any girl. One is on the first floor and the other on the second.

To this fine building the W. M. S. G. S. has pledged \$25,000. This gift was made possible through the Thank Offering. We congratulate the W. M. S. G. S. on this substantial investment. There can be no finer place of missionary work than to provide adequate and comfortable equipment for our schools in our own country. We paid from this same fund \$43,000 for the Community House in San Francisco for the Japanese boys and girls. We are supporting schools and colleges in China and Japan. This is surely commendable and right, but we are equally as responsible for our own boys and girls, those who will fill places of responsibility in our home churches, our schools and in our American homes. We can all rejoice over the accomplishment at Catawba College, feel gratified

at the attendance, 60 girls and 50 boys, and feel happy at the part we have had in making this work a success.

One very pleasing feature of the whole matter is the interest shown in the College by the citizens of Salisbury. They have paid for the grading of the lawn, and have made it possible to have the city water at regular city rates. This growing little city fully realizes the advantage of having a college in their midst and from all indications the citizens will give it their hearty support.

It was a great pleasure to mingle with the students and see their enthusiastic smiling faces at the chapel services.

Not the least of all the delightful features of our visit was the privilege of

being in the home of our dear friend, Mrs. Bost, whose hospitality we enjoyed, and who made it possible for us to have the two enjoyable trips to Blowing Rock Mountain. The wonderful autumn foliage was on display on mountain side and in the valley. The coloring of the leaves was gorgeous and from that distant view the beautiful scene was like a great Oriental rug with all its fascinating shades blended as only the divine Weaver can blend. Surely God has written his name there in flaming colors, beautiful to behold.

Our visit to Catawba College and the Southland was so delightful that we can only say "I wish we could repeat it."

MRS. ALLAN K. ZARTMAN.

WHY TITHING STEWARDS SHOULD ENROLL

Mrs. D. A. Winter, General Secretary

CHRISTIAN Stewardship has made some notable advances in the past few years. Stewardship leaders in many churches rejoice in the progress that has been made. Have the women of our church any part in the advancement achieved? Ours is no less a responsibility than that of the woman in the parable, who put leaven into three measures of meal so that the whole lump might be leavened. Stewardship in the Woman's Missionary Society is no less a task than to put the principles of Christian Stewardship as a working force into the lives of all the women of the Reformed Church.

It is of utmost importance that in this closing year, and as plans are maturing for larger endeavors in the new Triennium, that the principles of Christian Stewardship should be kept in the forefront of our thoughts and plans. Only a comparatively few women of our church have come to realize that the faithful practice of stewardship will solve the problem of the empty treasury. When every member of the W. M. S. becomes a "Good steward of the manifold grace of God" then will the means and forces be forthcoming to "go into all the world" with the gospel of Jesus Christ.

Why tithing stewards should enroll.

1. *It is Scriptural.* Our Lord requires that confession of his name shall be made before men. We are to be open and avowed followers of Christ. Math. 10, 32. Again Jesus has taught us not to hide the practice of our religion. "Let your light so shine before men." Do not hide it under a bushel. Math. 5:14-16. You may be Christian without uniting with the church, but you cannot unite with any church without public profession of faith.

2. *It is a commitment of our lives to the principles of Christian Stewardship.* It recognizes the Scriptural law of giving the Lord a definite portion, and puts giving on a systematic basis. The signature of a Christian may be compared to a commercial transaction, that makes legal and binding a check issued to meet an obligation. Without the name, the check has no value and cannot be honored by any bank. Likewise the signed card is the commitment of the tither to a definite pactical principle.

3. *It helps the Christian to put God and His Kingdom first.* This is the rule laid down by Christ for all disciples, "Seek ye first the Kingdom of God." The very act of tithing, i.e., setting aside a portion of one's income, gives to God first consideration. "There is no better

test whether the love of money or the love of God is stronger in a man's life, than his willingness or unwillingness to give regularly to God at least a tithe of all his income."—J. C. White.

4. *The influence on others.* "The life of every Christian may be a stepping-stone or a stumbling-block to others." There is an influence going out from each life that may be helpful or harmful. Every Reformed church woman who is an acknowledged tither wins others by her example. A young woman working as a stenographer in an office, whose manager was a constant advocate of proportionate giving, was led to begin the practice by setting apart a tenth. After a while she was surprised to see how much money she had available for giving. While realizing new joys in helping here and there as never before, she found there was a steadily increasing balance in the sacred fund. Becoming more and more interested in foreign missions, she

decided to contribute to the support of a specific object abroad. She sought others to unite with her in this purpose. One after another of her friends became tithers and together they support a missionary in South America. There are now twenty self-supporting girls in this circle. Their own lives are being enriched and they are blessing the lives of many others.

Enrollment aids the tither in carrying out his purpose of a definite system of giving and leads to the larger stewardship of life itself. It influences others to accept the principles of Christian Stewardship and heartens the church boards and the workers afield.

We'll work
We'll pray
We'll enroll
We'll pay
We'll try to live
For Christ each day

PASTOR KLEINGINNA'S FIRST LETTER

The Southwest corner of Mifflin and South 6th Streets presents an orderly contrast to the neighborhood about it with small shops, street counters and push carts. Passing through that section of Philadelphia, the most casual observer will notice the orderly corner in the midst of disorder and, looking for the explanation, will see

"Bethel Reformed Community Center"

Under date of November 30, Rev. E. S. Kleinginna gives an account of the meetings and classes which form the activities of the Center. He says: "About 450 attended the different meetings last week. Three choruses furnished excellent music for the Sunday night service. Miss Mary R. LaRose directs the "Sunbeam Chorus" of little folks. Miss Myrtle V. Bly has a "Sunshine Chorus" of junior children. Mr. Paul MacAllister is the director of the "Young People's Chorus." The Superintendent, Rev. E. S. Kleinginna is giving a series of illustrated Bible lectures every Sunday evening, entitled "The Seven Great World Crises." Every Friday evening he gives

a Bible picture lecture at 7:45.

Mr. Paul Moscovitz, a Hebrew Christian who lives at 332 N. 6th Street, Philadelphia, gave his experience in the Sunday evening service.

Mr. Paul L. MacAllister, who is giving his services gratuitously, is doing a splendid work with the "Willing Workers," a class of boys who do woodwork every Wednesday evening. They also receive spiritual training.

The work among the girls and children is carried on efficiently by the Misses LaRose and Bly. From fifty to sixty girls attend the sewing school on Wednesday afternoon.

An elaborate program was carried through during the Christmas season.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anwalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

Literature Chat

CARRIE M. KERSCHNER

SOME one has said that this is the age of service and at headquarters and the Tiffin depository interested helpers are endeavoring to make it an age of PROMPT service. You can rely on them to attend to orders the day they are received.

The Annual Day of Prayer for Missions falls on January 19th, 1926. There is still time to order the material. The service "In Everything for Prayer" sells at 2c each; in lots of 100 at \$1.50. This price does not apply when a smaller quantity is ordered, ONLY when 100 or more are ordered. Please designate how many of the cards "Call to Prayer" are wanted. One is issued free with each program to our denominational missionary societies. When cards in excess of programs are desired a price is named upon application. Order NOW.

A word of commendation has been earned by our patrons. Very few asked us to send material post-haste because of failure to order in time.

We are hearing the kindest words of appreciation about the 1926 calendar. Because of the historical significance one woman recommended them to the Sunday School as a Christmas gift for the members of the Home Department. Have you gotten your supply? Our former Literature Secretary, Marion Jones Hunter, will furnish a comment on the pictures of the calendar in each month's OUTLOOK. Be sure to read and use these comments at the monthly meeting. Do not miss one picture or comment. Price \$2.00 per dozen in lots of 12 or more; single copies 25c.

Mission study is growing more interesting and popular each year. 18,500 more books were sold by the Missionary Education Movement up to October, 1925, than for the same period in 1923. If you failed to study "Peasant Pioneers" you missed a rare treat. One denomination says, "The very reason we want to study 'Peasant Pioneers' is because we have no work among the Slavs of which

the book treats and they have become such a force in our American life that we want to know what makes them a group with whom we must reckon." You can still have that ALL-DAY MEET you had intended having, but which for some reason or other you could not sandwich in. The Waynesboro churches and First Church, Philadelphia, and no doubt a host of others of whom we did not hear, had an all-day session of great interest.

NOW THEN: It is time to arrange for your Foreign Mission Study. You are not among those who say, "We have no work in South or Latin America, so we are not interested." Therefore, order your books at once. For adults: "New Days in Latin America," 60c paper; \$1.00 cloth. For senior groups: "Looking Ahead with Latin America," 50c paper; 75c cloth. "Suggestions for Leaders" for these books, 15c. One of our conference leaders prefaced the study of Latin America with this question: "What Do You Know about Latin America?" You will agree it to be a good way. Try it and follow with an intelligence test. (Page 7, Suggestions to Leaders, 15c). For intermediate groups there is the book "Programs of Study and Service on Latin America," price 25c. The author suggests a "Game of Discovery" for use with this book. Everybody likes to play games, want to try it with your Intermediates? Then there are three whole pages of Spanish recipes which alone are worth the price of the book. Serve some of the tasty dishes for the supper you are planning to have after your afternoon session and before the lecture or play on Latin America which you will have in the evening.

ALL groups will want and need these additional helps. Cortescope Pictures on Latin America, 60c for set of six; Post Cards, 6 for 15c. Both Cards and Pictures are finished in Sepia and will be attractive for Church School work. Wall Map with all Latin American Mission Stations marked, 60c; Picture Map (NO ONE SHOULD BE WITHOUT IT), 50c; small outline maps for individual use, 25c per dozen.

The Christ of the Andes, a beautiful picture for framing, 20c postpaid. Tell the story in Sunday School during your missionary period. (November Outlook. The price, 10c, quoted then was not correct.) Of course everybody knows that FEBRUARY is the month for your Foreign mission study. If you prefer you may use PRAYER AND MISSIONS, by Helen Barrett Montgomery, 50c paper; 75c cloth. How to Use, 15c. Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other synods from W. M. S., 9 Remmele Block, Tiffin, Ohio.

STEWARDSHIP MEDITATIONS

By Wilhelmina B. Lentz

THE FOURTH IN THE SERIES

Topic—The results of disobedience.

Scripture Thought—Our God is a God of love, but He also chides. We hear His voice of justice coming down through the ages, "Woe is thee, O man," "Depart from me."

Mal. 3:8	Luke 12:19-21
Hag. I:3-6	I Tim. 6:9
Prov. II:24-25	James 5:1-3

Prayer Thought—O God forgive us as we cry to Thee acknowledging our short-coming and for depriving the Kingdom so long of those things that we have withheld.

Question—What is the best plan for tithing?

Answer—"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made" (I Cor. 16:2). There is no better way than the Scriptural.

"The restless millions wait
The light whose dawning
Makes all things new:
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have you?"

Prayer calendar.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

LOOKING AHEAD WITH LATIN AMERICA

CHAPTER I

THE "Program Helps for Girls' Missionary Guilds using Looking Ahead with Latin America" (in the G. M. G. packet) suggest that the first meeting be conducted as a school, with chapel service and geography, history, arithmetic, civics and spelling classes. Try this plan. We all like to return to our school days, and will enjoy this meeting. It also provides a way to vary our programs. The girls may come dressed as children, if desired. However, all pranks must be reserved for the recess period.

A map is indispensable to this study. Perhaps we might be surprised at our own ignorance, were we to try to name the various political divisions, rivers, mountains and important cities in Latin America. Mark them on the large picture map of Latin America (including pictures to color and paste on the map, 50c) and on the small individual outline maps (5c each, or 25c a dozen). Sometimes we need to be convinced of our own ignorance before we are ready to learn. Marking a map will reveal how little we know, and make us anxious to re-study geography.

Ask girls to impersonate the three chief rivers of South America and the Andes mountains during the geography period. After they have told their stories and described themselves in the first person, the others may guess what they represented.

A biography of Francisco Pizarro was given in *The Way* of November 21, 1925, under the title of "Pizarro the Adventurer." It gives some splendid material to help in the preparation of the monologue suggested for the history class.

The fall Missionary Institute disclosed the fact that many local Women's Mis-

sionary Societies have not preserved the records of their organization. A number of presidents could not answer the question: "When was your society organized?" It set me to wondering about the Guilds. Do you know how, when and where your G. M. G. began? If not, try to secure one of the charter members to write up the Guild's beginnings. Then add to it as important happenings take place.

NINETY NEW GUILD MEMBERS

The Synodical and Classical G. M. G. secretaries have been co-operating with the general secretary in promoting new organizations, thus increasing our Guild membership. This month we are happy to report eight new Guilds.

Three of these are in Eastern Synod:

St. John's Church, Lebanon, Pa., 9 charter members.

Zion Church, Pottstown, Pa., 12 charter members.

Trinity Church, Collegeville, Pa., 13 charter members.

Three are in Ohio Synod:

St. Jacob's Church, Lisbon, O., 13 charter members.

St. John's Church, Bucyrus, O., 12 charter members.

Christ Church, Robertsville, O., 7 charter members.

One in Midwest Synod:

Zion Church, Poland, Ind., 14 charter members.

One in Pittsburgh Synod:

St. Paul's Church, Meadville, Pa., 10 charter members.

Are you girls also seeking to increase our membership by inviting other girls to become members of the Guild? Don't forget the thirteen and fourteen-year-old girls. Perhaps some of them are only waiting for an invitation or an explanation of what the Guild means to you and to girls who are being told of the love of Christ for the first time by the teachers and the deaconess, supported by the Guild. If you like the G. M. G., then tell other girls. Let's grow!

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Dear Mission Band Leader:

What New Year's resolution did you make regarding your Mission Band work? How I wish that we could put all the resolutions into a box and get around a table to talk about them! Is it more members, or more money, or more help, or more handwork, or better programs, or more consecration that you decided to work for? Now any of these would be good resolutions. Some, of course, we would consider better than others, but they all will make for better work. The leader without resolutions is the one that I am afraid for, but I'm sure she is not to be found in our denomination or in any other—for the person who has no aims or ideals does not choose Mission Band work for her activity. Am I not right when I say choose, for are we not all in this work because we have seen the necessity and heard the call, and not because we were elected to it?

Wherever you see a weak spot in your organization, work to strengthen it. But when you are looking for places to concentrate your effort don't choose too many at once. I have found that we make haste slowly in our work for several reasons. First of all we are dealing with children and they do not respond to treatment that suggests a push, and then, too, we meet at longer intervals, some weekly, some bi-monthly, and that tends to retard speed. Whatever the need for your local Mission Band may be, the greatest need for yourself is enthusiasm for your work. Take time to keep in touch with the work of missions in your own city, in your own denomination, as well as in the whole wide world, for nothing is so contagious as enthusiasm and with consecrated enthusiasm the Mission Band leader is a power for World Fellowship and World Brotherhood.

HELEN NOTT.

Milwaukee, Wis.

MISSION BAND NOTES

The Mission Band of Emanuels, Export, Pa., Miss Bessie Staymates leader, meets on Sunday morning following Sunday School, while parents go to service.

The Band has its devotions, a business drill, then a story. Better Americans, Bible Stories, and Missionary Stories are used.

A suitable game is taught, an old one is played, then the children are permitted to play on the church lawn until the church service is over.

In disagreeable weather the children are given hand work, suitable to the story or season. The children may post it, keep it or send it to a sick member.

A sand table affords amusements for kindergarten children while the Band is in session, thus relieving many mothers during service.

Rev. J. L. Yearick, Pastor, Pittsburgh Synod.

BESSIE I. STAYMATES.

The mothers of the Mission Band members were guests at the annual Thanksgiving meeting of the W. M. S. and Mission Band of the Reformed Church, Melbourne, Ia. The program consisted of special numbers and the regular lesson led by Mrs. Franz, Mission Band leader. Refreshments were provided by W. M. S. members and served by Mission Band members.

MRS. M. C. BOYSEN.

Melbourne, Ia.

MORE THAN A HUNDRED FOR
NEW PINS!

There are five new Mission Bands to report for the past month. One hundred and three boys and girls in these Bands can now wear the Mission Band pins. These new Bands are in:

St. Paul's Church, Robeson, Pa.

Tabor Church, Philadelphia, Pa.

St. Paul's Church, Sharon, Pa.

St. Paul's Church, Meadville, Pa.

Grace Church, Richland, Pa.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

Immanuel, Indianapolis, Ind.

Mrs. H. D. Kiewitt.

St. John's 4th, Baltimore, Md.

Mrs. George Hucke.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner,

Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

Grace, Detroit, Mich.

Mrs. H. I. Rothenberg.

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson

R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Salem, Toledo Ohio.

Mrs. J. F. Vornholt.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

Mrs. L. V. Keslar.

St. Luke's, Brooklyn, N. Y.

Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa.

Miss Sallie Kresge.

Zion's Church, Culver, Ind.

Mrs. Clemmens Miller.

First, Gary, Ind.

Mrs. Chas. Stephan

REPORT OF THE CHIEF OF CHAPLAINS

MORE than a half million increase in the voluntary attendance of officers and enlisted men of the Regular Army at stated service of worship in army posts during the fiscal year 1925 is indicated by the annual report of Colonel John T. Axton, Chief of Chaplains, as submitted to the Secretary of War.

The compiled statistics show 18,361 services conducted with a total attendance of 1,880,027, which is 550,554 in excess of the figures for the fiscal year 1924, when a new high mark was attained. The average strength of the army and the number of regular army chaplains in service were practically the same as in the two years immediately preceding.

Services were planned to meet the needs of all classes as indicated by the following summary:

Nature of Services	Number of Services	Total Attendance
Mass	1,238	204,434
Benediction services	19	1,000
Morning services, Protestant	3,571	341,148
Evening services, general....	3,653	638,824
Sunday School	4,319	230,850
Bible class sessions.....	238	9,637
Guard House	815	25,980
Hospital, other than general	77	4,435
Joint services	435	119,279
Week night	1,916	165,120
Services by civilian ministers		
Catholic	1,282	88,071
Protestant	798	51,249
Total	18,361	1,880,027

By the law of averages it appears that every member of the military personnel attended Church on an army post thirteen times during the year. The report does not take into account the large number of officers and enlisted men who regularly worship in civilian Churches near their stations.

The Chief of Chaplains, who visited half of the army posts in this country during the year, attributes this steady growth in interest in matters religious to the deep personal concern officers, and particularly commanding officers, have shown in safeguarding the moral and spiritual life of all members of their garrisons.

During the year there was a net increase of one hundred and fifty-eight in the number of chaplains in the Reserve Corps. The total number of reserve chaplains is 1115, among whom are many highly prominent and nationally known clergymen of the outstanding religious denominations. The various Churches are represented in the reserve corps as follows:

Baptist	135
Christians	13
Christian Science	6
Church of Christ	3
Congregational	55
Disciples of Christ	36
Dutch Reformed	4
Evangelical	7
Presbyterian	159
Protestant Episcopal	163
Protestant Episcopal Reformed	3
Reformed in America	3
Reformed in the United States.....	8
Roman Catholic	213
Salvation Army	3
Unitarian	10
Jewish	17
Lutheran	54
Methodist	221
United Brethren	6
Universalist	6
Total	1,115

The report calls attention to the fact that most of the services were held in improvised places of worship, such as dance halls, gymnasiums, recreation rooms, theatres and service clubs, and many in the open air. Provision has been made for suitable Church buildings on relatively few military reservations. The Chief of Chaplains recommends that an effort be made to interest Congress in appropriating funds so that each year four or five Chapels, so planned as to be easily adapted to forms of worship of the major divisions of the Church, may be constructed.

Provisional List of Stereopticon Lectures

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Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

The fee for these lectures is two dollars and return transportation.

A lecture fully describing every picture accompanies each set of slides.

Lectures marked with a special star are in preparation.

Foreign Missions

"The Reformed Church Abroad." A general lecture on the entire foreign missionary enterprise of the Reformed Church.

JAPAN

"The Sunrise Kingdom." A general lecture on the country of Japan with special reference to religious conditions.

"Our Japan Mission." A presentation of all of the missionary work of the Reformed Church in Japan.

"The Gospel in Japanese." A general presentation of our evangelistic work amongst the Japanese.

*"At School in Japan." A lecture on our entire educational work.

"Tohoku Gakuin." A lecture on our educational work for boys and men, concluding with some splendid examples of graduates of North Japan College.

"Miyagi Jo Gakko." A lecture on our educational work for girls.

"Winning the Japanese Women." A story of our evangelistic work amongst the Japanese women.

"The Kindergarten Gate." A presentation of the kindergarten work of the Japan Mission, showing its effect upon the life of the Japanese congregations.

*"Boys and Girls of Japan." An interesting group of pictures for the boys and girls of America.

*"Men of Nippon." A lecture especially prepared for presentation to groups of men of the Church, setting forth from a man's point of view the success of our Japan Mission.

CHINA

"China Old and New." A general introduction to the modern study of China with reference to Christianity.

"Our China Mission." A presentation of all the missionary work of the Reformed Church in China.

"The Gospel in Yochow." A presentation of the entire work of our Yochow Station.

"The Gospel in Shenchow." A presentation of the entire work of our Shenchow Station.

*"The Gospel in Chinese." A presentation of the entire evangelistic work of the China Mission.

"The Village Evangel." A description of the work of the Church in the Chinese villages.

*"The Land of the Scholar." A lecture on Christian education in China with special reference to our own work.

"Beautiful Lakeside." A lecture on the work of Huping Christian College, Yochow.

"Chinese Orchids." A presentation of the educational work for women in China.

"The Healing Hand." A lecture on the medical missionary work.

*"Men of China." A lecture specially prepared for presentation to groups of men

of the Church, setting forth from a man's point of view the special appeal of the men of China.

"Winning the Chinese Women." A story of our evangelistic work amongst the Chinese women.

*"Boys and Girls of China." An interesting group of pictures for the boys and girls of America.

MOSLEM WORLD

*"Missions in Mesopotamia." A presentation of the work of the new Mission of the Reformed Church in connection with the United Mission in Mesopotamia.

"The Menace of Mohammedanism." A description of present-day activities of the Mohammedans.

GENERAL

"The World Task." A general presentation of the entire foreign missionary enterprise of the Christian Church.

"Of Such is the Kingdom." A lecture on the child life of the world with reference to Christian Missions.

"The Philippines." A short lecture on Christian work in the Philippine Islands. (The fee for this lecture is one dollar.)

"India, Christian and Otherwise." A presentation of the modern Christian movement in India and some non-Christian contrasts.

"Crusade of Compassion." A general lecture on Medical Missions, featuring in conclusion our Red Cross work at Yochow.

Home Missions

"America's Unfinished Task." A general presentation of the entire home missionary situation in the United States.

"The Reformed Church in the United States." A lecture on the home missionary work of the Reformed Church.

"The Rural Church." A presentation of the problems of the modern rural church and its new program of community service.

"Our Hungarian Churches." A complete presentation of our work amongst the Hungarian people.

"Our Japanese Home Missions." A presentation of the missionary work of our Japanese congregations in San Francisco and Los Angeles.

*"The New Northwest." A lecture on the missionary operations of the Department of the Northwest.

"Winning the Winnebagoes." An interesting presentation of the work of the Indian congregation at Black River Falls and the Indian School at Neillsville, Wisconsin.

"The Slav in America." A general lecture on the place of the Slav in American life, with special reference to our Bohemian Missions.

Special

"Huldreich Zwingli." A series of beautiful Swiss slides on the life of Zwingli, imported by Rev. G. D. Elliker, New Glarus, Wisconsin.

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